The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 36 JUNE, 1923 NUMBER 11.

THE MISSION OF THE CHURCH.

BY MRS. JENNIE LOGUE CAMPBELL, Monmouth, Illinois.

OUR general topic relates to the Church's mission to various classes and institutions in our own country. There are those, and alas, their number is not small, who are ready today to say that the Church has now no mission that her place has been taken by other agencies, by social organizations, by fraternities, by other man-made institutions. Many more who do not say this in words, by their conduct in holding aloof from the Church, in pointing out her defects, and criticising her activities, practically say the same thing. No one is more ready today to acknowledge the failures of the Church than those who love her best and have devoted their lives to her service. But short as she may come of her own ideal and of that of her Lord, she is still the supreme agency for good in the world. The promise that the gates of hell shall not prevail against her still stands good. To estimate the value of the Church one has only to realize what would be the result, if for a generation every Church door was closed, no preacher spoke from a Christian pulpit, no Sabbath School welcomed the children into its teaching. Unnumbered subtle influences flow out from the Church whose source is unrealized by those who experience the benefit. But what is the mission of the Church?

TO THE CITIZEN AND THE COMMUNITY.

First, through her Home Mission Boards she should see that every person in the land has the opportunity to hear the Gospel preached. Owing partly to the inadequacy of the support of the boards and partly to the mistake of crowding Churches together, large regions of our country have been left without religious advantages. Denominational rivalries may have been the cause of weakening the Church in some communities, and yet it may be questioned whether sincere and deep rooted conviction has not been a main factor in leading to the planting of Churches in otherwise destitute communities. But whatever the cause, the fact remains as indicated by recent surveys, that vast regions of our country are still either entirely unevangelized, or most inadequately supplied with Christian teaching. There are many rural communities, once the seat of flourishing congregations in which there are now no Churches, or only small organizations eking out a

struggling existence. The automobile carries to the neighboring town Churches those who still retain an interest in religion, and those too poor or too indifferent to go are entirely without religious opportunities. Whole counties, especially in the newer western states are without a single evangelical preacher. The American Sunday School Union sends its missionaries into districts like these and does a good work in preparing the way for the established Church. Sin and sorrow, sickness and death, the woes of humanity are found here, as everywhere else, and the human heart cries out for help. But, if the Gospel of Jesus Christ does not come to respond to these longings, Mormonism and the thousand other counterfeit religions of the present day find a fruitful soil in these neglected places. In the mountain districts of the South, also, there is a call for far more workers than as yet the Church has been able to supply. To meet these needs money is required, but especially there is the need for men and women with devoted love for the Christ, and the souls He died to redeem, and the spirit of sacrifice in their hearts. We talk much and rightly, of the heroic foreign missionaries of early days. Too much cannot be said of Carey and Morrison, of Watson and Gordon and their co-laborers. But when one recalls the hardships experienced by our early home missionaries, one feels that perhaps equal honor is due to them. Reading lately the life of one of the pioneer missionaries of the Methodist Church in what was then the wild western country of Illinois, the writer was much impressed with the self devotion of the man. How many rivers he forded, how many days and nights of cold and rain he endured, how frequently he found no shelter or food only the poorest. And the pioneer Home missionaries of our own Church were no whit behind any others in self sacrifice and in hardships endured. We are grateful that our means of easy communication and rapid transit have rendered such experience no longer necessary. But let us not forget the heroic men, and their no less heroic wives, who in the various denominations in early days of the last century laid the foundations of the Church of the present, and let us emulate their spirit of love for Christ and for souls. It should be the aim of the Church to seek out every dweller in the remotest hamlets of our land, and to offer to each hungering soul, the bread and the water of life.

But while the destitution of the country districts is appalling, it is true that a need as great or greater, exists in all our cities. Into the maelstrom of the cities is pouring, year by year, the active, energetic young life from our rural districts. The city is indeed the source of much of what is worthiest in our civilization. Great philanthrophies have their origin and very largely their maintenance in these cities, and noble men and women are laboring for the elevation of the submerged classes. The enterprises which make for the progress of our country, have their beginning in the brains and hearts of great men in our cities. Much which makes for the highest and best in life is found there. But there is a darker side to life in the cities. "The city is the nerve center if our civilization; it is also the storm center." The dangers which threaten our land lurk especially in the crowded cities. They are found in the slums where the seeds of anarchy and lawlessness are sown. They are found also in the mansions of the rich where pride and fullness of bread, and the sins which destroyed the

PROSPECTIVE CITIZENS OF THE UNITED STATES—JEWISH IMMIGRANTS AWAITING ADMISSION TO THE U. S. AT ELLIS ISLAND.
Photo—Brown Bros, N. Y. City.

ancient civilization find their dwelling place.

Long ago One who had eyes to see beneath the surface and a heart to feel as He beheld the city stretched out in all its glory before Him wept over it even in the hour of His personal triumph. Must it not be that as the Master looks down to day upon our vast and ever growing cities, His heart is thrilled with compassion? Would He not urge His Church as His representative to pour her life into the efforts to save the seething multitudes whose greatest need is not better homes, better sanitation, finer opportunities for recreation, important as all these are, but whose great need is knowledge of and entrance into the great salvation which He came to bring.

It is the mission of the Church to ally herself with every great moral reform. A heathen poet said, "I think nothing human foreign to me." So while the physical welfare of humanity should not be her first aim, she cannot be indifferent to whatever concerns the welfare of men and women and children. Sometimes she has made the mistake of shrinking back from assuming the responsibility of coming into conflict with vested interest, but in that case she lost power and sooner or later has suffered a loss of influence. It was so in the case of slavery. The initial impulse which led to its overthrow came from those who believed that, "God hath made of one blood all nations of men," and that "in Christ Jesus there is neither bond nor free." Many of the smaller bodies, of which our own Church was one, accepted this doctrine with all its implications, and utterly refused to have fellowship with those who were in any way connected with human bondage. But some of the larger Churches temporized, and the ultimate result was distrust and divisions which are not healed to the present day. Saddest of all was the fact that many noble souls, with a passion for freedom, were alienated altogether from the Church of Christ because they wrongly believed her to be in sympathy with oppression.

The great reform of the present day, the battle against intoxicating drink, has united the Churches in a remarkable way. Its foremost agency, the Anti Saloon League, announces itself as the representative of the Churches, and appeals to them for support on the ground that it is doing their work. Never perhaps has any question drawn a more strongly marked dividing line. On the one side are the forces of unrighteousness, those who would sell the bodies and souls of men and women for gain, who would wreck the happiness of homes, who would break the hearts of wives and mothers, who would take away from little children all that makes the joy of childhood. On the other, thank God, stands the Christian Church as a whole with comparatively few and insignificant exceptions. On the side of evil is indeed unlimited money and an unscrupulousness which will stoop to anything to accomplish its purpose. Many victories have already been won in the cause of temperance, but the struggle is far from being over. But the battle is the Lord's and the final result cannot be doubtful. It behooves the Church of Christ to give no lukewarm support to those who stand in the forefront of the conflict, and by money and influence and prayers to encourage their hearts and strengthen their hands.

In the great struggle between capital and labor, which in various forms has agitated our land and wrought unmeasured misery, the Church should neither yield to the demands of labor through a

weak sentimentality; nor, on the other hand should she be overawed by the powers of wealth. Remembering that employer and employed are alike children of one common Father she should stand for absolute justice and should not hesitate to declare the whole counsel of God as to their mutual responsibility. "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven." "Servants, be obedient unto your Masters, not with eye-service as men-pleasers, but as the servant of Christ." If your employer and employed were governed by the principles laid down in these two texts, how much of misery and injustice would pass away.

What the Church can do in national affairs was well illustrated during the late war. When it was desired in the interest of national welfare in those times of stress to practice economy on our tables, or in the general administration of our households, it was to the Churches of the land that the appeal was made by the government, and the appeal was not in vain. So let the Church of Christ remember that, while her citizenship is in heaven, she is called to be the light in a dark world, and salt in a society in danger of decay. Let her use every power for the welfare of humanity in the life that now is, as well as in that which is to come.

TO THE ALIEN.

While the Church has responsibility for all the people of the nation, she has perhaps a special obligation in regard to those who come to us from other lands, our alien population. In the last hundred years over thirty three million of foreigners have reached our shores. In the early day when land was plentiful and labor scarce, the young nation easily absorbed and assimilated these overwhelming numbers. The immigrants of those days came very largely from the British Isles, from Germany and from Scandinavia. Most of them spoke English, or kindred languages, and in but a few years, their descendants could not be distinguished from the original American stock. In the last forty years, there has been an entire change in the character of the immigration. The Italian, the Hungarian, the Pole, the Russian and all the other Slavic nations have taken the place of the Scotchman, the Irishman, the German and the Swede. Had not the recent law limited the number admitted to three per cent of the various nationalities here under the 1910 census, undoubtedly our country would have been swamped by those fleeing from the famine and distress of Europe and the Near East. Our heart aches for these peoples, shut out from almost the only land which grants freedom, political and religious, to its people. We cannot question the justice of the restriction, but we should ask ourselves what is the Church's duty to those already here who have entered from the East, to the Japanese and Chinaman on the West and to the Mexican who comes to us from the South. First, we should learn to respect humanity as humanity. It took the sheet let down from heaven full of all manner of wild beasts and fowls of the air and creeping things to teach Peter the lesson to call no man common or unclean. We would have thought he could have learned it from the Master during those three years of association. But have we learned that lesson yet ourselves? Are we not apt to look with scorn upon those who differ from us in color or speech or dress, forgetting that there are things in which

the nations from which these come surpass our own. The music and the painting of Italy are beyond anything that we have yet produced. The dainty art of the Japanese, we have not successfully imitated.

As language helps to shape thought we should avoid those terms which imply contempt of foreigners. "Dago," "Sheeny," "Greaser," are words which

ITALIAN WOMAN AND FAMILY AWAITING ARRIVAL OF HUSBAND AND FATHER AT ELLIS ISLAND.

Photo—Brown Bros, N. Y. City.

should find no place in the vocabulary of the Christian. The recognition of human brotherhood is one of the foundation stones of Christianity. Was not the Master intending to teach the folly of race prejudice when he chose as the representative of true neighborliness the Samaritan hated, above all others, of the Jews?

The Church is indeed striving in her organized capacity to do her duty by the foreigner. The Committee on Cities of the Home Mission Council, and the Council of Women for Home Missions have recently prepared a pamphlet on Community Goals. One section relates to foreign born neighbors. The first suggestion is in regard to language. "That ample opportunity be provided to teach the foreign speaking, the language of this country without expense to students and without regard to age limit." Most important is it that, as soon as may be, the foreigner should acquire the English language which carries with it American modes of thought and American ideas of liberty. But we should not harshly criticise the foreigner who clings to his own speech. Any of us who may have traveled even for a short time in a foreign country know how sweet it was to hear the accents of our native land. Can we wonder that our foreign speaking citizens hesitate to give up their

mother tongue? Nor should we forget that in their languages, so harsh sounding to us, some of them great poems have been composed, great songs have been sung, great orations have been delivered. If the foreigner hears English spoken only with kindly accent, with no harsh utterance, he will be won to accept it as his own language.

Here again the question of language arises. The writer chanced to be in the court house during the war when some half dozen Mexicans were present to be questioned in regard to their liability to draft. It was pathetic to see the look of perplexity on the dark faces as they were questioned. One of their number who had some knowledge of English

Photo—Underwood & Underwood N. Y.

AMERICA—THE MELTING POT IN ACTION.

Young people of many races and nationalities are being transformed into real Americans at the Americanization School, in Washington, D. C. Here is a group of typical nationalities, at the school, left to right:

FRONT—Jack Seshwin, Poland; Mon Ye, China; Thelma Merrick, Lithuania; Clara Meyer, Rumania.

REAR—Sholrachi Kanda, Japan; Napoleon Alcantara, Honduras; Lucile Navarro, Cuba; Harry Davis, Russia.

Another provision of this pamphlet is that a council of advisers be formed to give the foreign speaking advice, and if necessary legal aid in all cases of exploitation, imposition and fraud, also that the same council should see that when brought to trial, the foreign born should have competent interpreters. interpreted as best he could, but even then it was with difficulty that they apprehended.

Still another item and the most important of all is, "That brotherly love and the principles laid down by the founders of this Democracy be exercised, that every foreign born family may

easily find a friend among the native born, and that every native born family may without patronage, seek a friend among the foreign born." If these and all similar provisions in the pamphlet are carried out by Christians, it will lead to mutual understanding and sympathy and solve many of the problems connected with our complex civilization.

THE FOREIGN NEWSPAPER PUBLICATIONS.

There are in the United States between eight and nine hundred periodicals in foreign languages. The largest number, two hundred and thirty eight, is German, the smallest, Hebrew, three. Some are dailies, some weeklies, some monthlies, some are religious, the organ of foreign speaking Churches. A few, as far as they dare, are anarchistic or bolshevistic in their tendencies, but most of them are ordinary carriers of news, keeping their readers in touch with the land from which they came, but doing good work in behalf of American ideals. It is estimated that seven million people read them, and many of these would have no other source of information concerning the world at large. The Church cannot directly reach these periodicals but she can circulate her own literature in the various languages. The Board of Home Missions of our own Church publishes a paper in Italian, "Il Vessillio." "It has proved to be a real evangelistic and educational agency among the Italian speaking communities where our missions are located" says the Board. For years, Dr. R. J. Miller has published the Sabbath School paper in Polish, "Slowa Tywota." As funds are provided, the circulation and usefulness of these periodicals may be largely increased.

TO THE CHILDREN.

The Church while striving to do what she can for older people has a special mission to the children of the nation. Christianity is especially the religion which cares for childhood. Her Founder took the children in His arms and blessed them. When He would give His disciples a lesson in humility He took a little child and set him in their midst. His several utterances were directed against those who should cause one of these little ones to stumble. From that day to this wherever the Gospel has gone, it has ministered to the needs of childhood.

One of the foundation truths of our religion is the worth of every individual soul and body, as well. The nations of olden time looked upon the person as valuable in proportion to physical strength and prowess, and the children who gave little promise of bodily vigor might be exposed to die. Is it saying too much today that some, at least of those who claim to be the exponents of modern science would decry the efforts to save the physically weak and helpless as militating against the survival of the fittest? But the Christian recognizes that many a frail body has harbored a soul which has been a blessing to the world. Only the eye of God can discern the possibilities wrapped up in every little child. It therefore behooves the Church to do all she can to save the children. She should strive to surround every one of them with a favorable environment. She should throw all her influence and energy in favor of the enactment and enforcement of child labor laws which protect mind and body from the stuntings and stultifying of toil which will retard the healthy growth and development of mind and body. In doing this she may have to run counter to the

greed of selfish parents and unscrupulous producers, but she should not hesitate to lift up her voice in behalf of those who cannot speak for themselves. The noble Earl of Shaftesbury, less than a hundred years ago, found children of tender age working in factories; and especially in damp cold mines for long hours each day. Ridiculed by many, antagonized by those whose selfish interests he opposed, he stood firm as a rock in Parliament as the advocate of laws which would forbid the employment of children in certain kinds of labor, and under conditions which were injurious to their healthful growth and development. His unwearied efforts succeeded at last and many thousands of English children owe to his self sacrificing devotion that they have opportunities for a happy childhood. But while the Church should bestow care upon the body, still more should she strive to reach the souls of the children, whether in the homes of the native born or foreign citizens. It is an appalling fact that more than twelve million boys and girls in our own country are receiving no religious instruction. We need to strive to increase the scope and efficiency of our Sabbath Schools. Much of the seed sown may seem to have fallen upon barren soil, but God's word shall not return unto Him void, and the faithful Sabbath School teacher may feel that the truth she strives to implant shall yet bear fruit in the life of even the most thoughtless boy or girl in her class.

It is questioned now whether the weekly half hour's teaching is not all too short to implant anything like a thorough knowledge of Bible truth. To meet this deficiency some twenty-five hundred Daily Vacation Bible Schools have been held, in the year 1922, under the auspices of various Churches. Every possible agency should be utilized by the Church to impart the knowledge of Christ and the salvation he came to bring, to the minds of children at the time when they are most impressible.

THE EDUCATIONAL PROBLEM.

The Church has also a right to help to solve the educational problems of the nation. Our noble public school system is one of the greatest glories of our country, offering, as it does, the opportunities without money and without price, to every child, even the poorest. But she has a right to claim that moral and unsectarian religious training shall find its place in the scheme of instruction. We are finding, alas, that merely intellectual training will not form a worthy citizenship. The recent outbreak of robbery and murder and every form of crime has been due very largely to young men, most, or all of whom have enjoyed the advantages of our public schools. Many of them, indeed, the majority do not bear foreign names. To a very large extent the Bible is shut out of our public schools. A judge in California recently decided against the reading of the Authorized Version of the Bible in the public schools on the ground that it is a sectarian book. Referring to this decision Professor Phelps of Yale, than whom there is no higher authority, says, "Far be it from me to criticise the courts, but I may be pardoned for regretting that the finest work ever written in the English language, which means the best book in the world, should be forbidden to children while so many books that are poisonous in content and vulgar in style circulate freely." "Whatever other English books are studied in the public schools, we can be certain they will be inferior to the Bible. It is interesting that the inferior ones should be forced

on American children and the best prohibited."

In regard to the higher education also, the Church has a right to be heard. She should give liberally to her colleges that, in endowment and equipment, they should be inferior to none. But she has also the right to ask that these colleges form bulwarks of the Christian faith. The Bible should have a large place in the course of study, and all instruction should be pervaded by the spirit of Christ. The hypotheses of science should be taught, if at all, as what they are more or less skilful guesses, rather than as established facts. Above all, the men and women who form the corps of instructors should not merely be qualified to teach the various branches of study, but also be men and women of high Christian ideals. The atmosphere of the college should be such that the religious life of students coming from Christian homes should be warmed and strengthened, not chilled and weakened.

When one looks over the task of Home Missions, one is almost appalled by its magnitude. It is not many years since essayist and orator with one accord sounded the note of progress. Our growth in wealth and prosperity, our advancement in learning, our political freedom, were regarded as sure indications of a grand future for our country. Today, it is different. Writers who have no Christian faith or hope, speak of the possible downfall of our civilization. No material advancement can keep us from following in the wake of the ancient empires. The one hope for the future is found in the moral and religious uplift of our people. Upon what agency shall we depend for the uplift? Surely upon the Church of Jesus Christ, there is no other. When we learn that according to recent statistics fifty six million of our people are outside of any religious organzation of any kind, Protestant, Catholic, or Jewish, it brings home to us the necessity of throwing far more of energy and devotion into the cause of missions in our own land. We should do this for the sake of our foreign work. Only as the Church at home is strong and vigorous and devoted will the work abroad be adequately supported. Let us give to the Board which has charge of the work at home, our money with a liberality in accordance with the vastness of their task, and our prayers with an earnestness in accordance with its importance.

While we thus contribute to the organized work of the Church let every individual Christian remember that he is called to be a witness for Christ in the community in which he lives. Let us begin at our Jerusalem but not cease our efforts until the uttermost part of the earth is reached.

REGARDING THE THOUSANDS WHO ARE DRIFTING WITH NO RELIGOUS ANCHOR, THE TASK OF THE PROTESTANT CHURCH IS CLEAR. IT MUST SHOW THEM A CHURCH WITH A VITAL SOCIAL AND SPIRITUAL MESSAGE, AND MUST SEEK TO BRING THEM INTO ITS FELLOWSHIP AS CITIZENS IN THE KINGDOM OF GOD."—HARKNESS.

THE CHURCH AND THE IMMIGRANT.

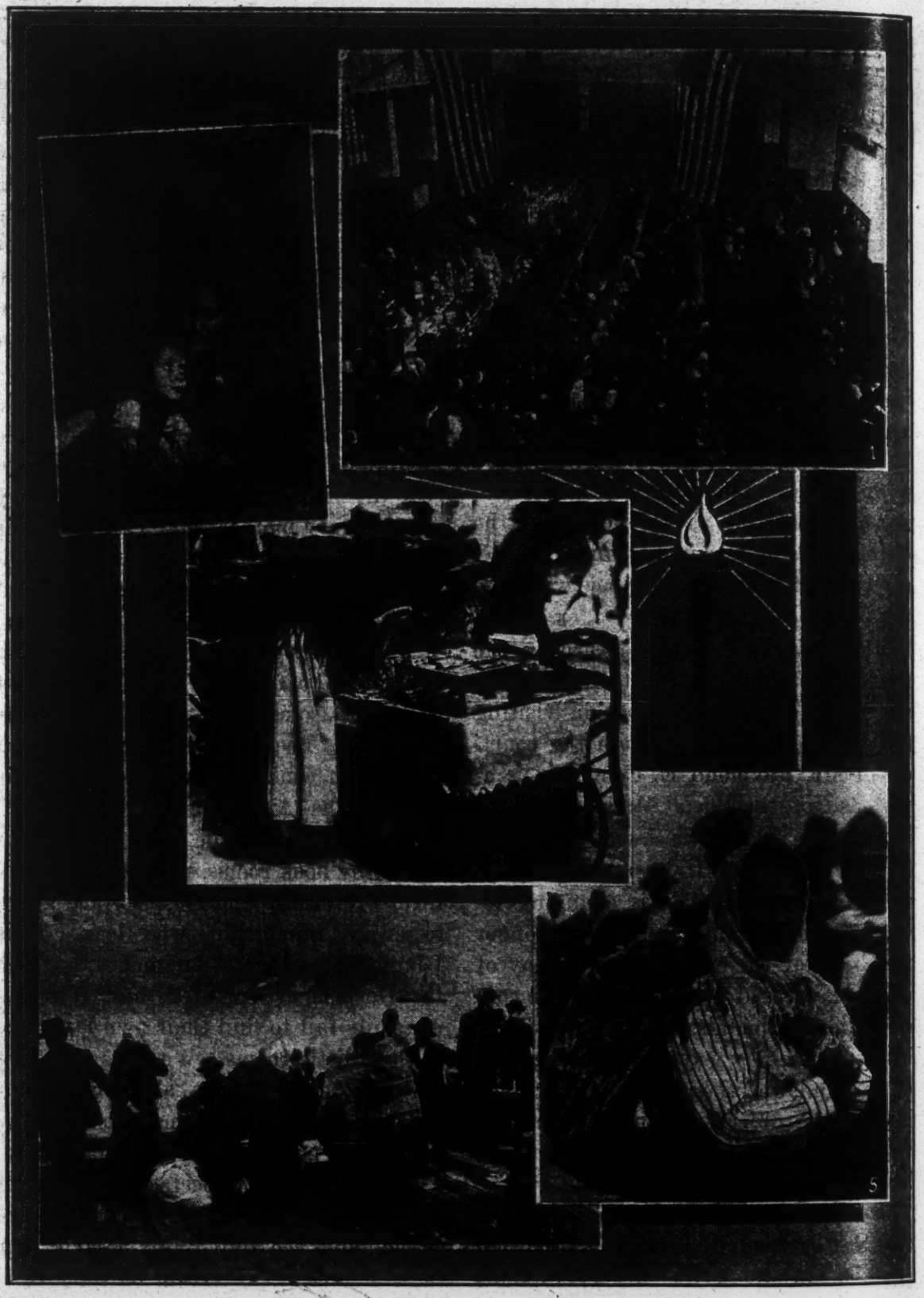
By Miss Lillian M. Robertson, Spokane, Washington.

IN THE Fiscal Year ending June 1922, 309,556 Immigrants came to the United States, the larger part entering through Ellis Island, New York. They came from every part of Europe, from Africa, Syria, Turkey, China, Japan, India, Mexico, The Pacific Islands, etc., etc. They represent the trades and the laboring classes in large measure, although there were some bankers, mechanics, and manufacturers among them. More than 7000 were farmers, and more than 2000 were miners. This diversity of occupation is interesting as it follows that the distribution of our immigrants is widespread, each going to the place where he can work best.

Much has been said concerning the reception of immigrants at Ellis Island, and we took much pleasure in visiting this notable place. Through the courtesy of Mr. Raymond E. Cole, who is at the head of the Social Service Department on the Island, we saw all that is allowed to visitors. It is significant that the attitude of officials is changing toward the immigrant, and he is no longer the object of the curious gaze of any of us, but is treated with courtesy and consideration. Commissioner Robert Todd has done much by way of correcting evils of this kind, and the newcomer now finds himself the object of kindly attentions from matrons, representatives of the local Churches, interpreters, guides, Traveler's Aid Society, any and all such agencies as tend to make his reception friendly, or to soften his disappointment if he must return to his own land. Many tragic events find their setting on this little island, owing to the Quota Law now in operation. A husband sought admission with his wife. His birthplace was England; that of his wife, Italy. The English quota was not full, and he was given permission to enter; the Italian quota was exhausted, and the wife was ordered deported. It requires tender sympathy to deal with such cases, and there are many of them. From a humanitarian standpoint, the Quota Law is unsatisfactory.

To look over the large comfortable rooms provided for the Immigrant while he waits for his case to be decided; to see the immaculately white nursery where weary mothers may care for their tiny charges; to hear sounds of merriment from the playroom as boys and girls model clay, learn to sew, color maps, or play games under the supervision of a matron, is to feel that our Government is doing something to welcome the stranger. There are two modest-sized stalls with conspicuous signs over their doors "The American Bible Society," "The New York Bible Society." From these tiny book rooms, portions of Scripture, preferably the Gospels, are given to every Immigrant who leaves Ellis Island. There are 53 languages in which the Gospels are printed, and few Immigrants fail to find their own language in these little rooms. We were told that one of these agencies alone gives out 10,000 portions in a normal month to the immigrant passing through Ellis Island.

On Sabbath, a spectacle worthy of mention may be seen. The offices are closed, and the day drags wearily for these strangers, uncertain of their fate. Commissioner Todd presented the Island with a pipe organ, and in a fine spirit of co-operation, Roman Catholic, Protestant, and Hebrew organizations conduct services every Sabbath day. A Priest



ALIENS IN AND OUT OF ELLIS ISLAND.

1. Registration Room. 2. The Thrifty Emigrants. 3. "The Push Cart." 4. A Look at the "New World" after release from Registration Room at Ellis Island.

says Mass at 8:15, a Protestant service is held at 9:15, and a Rabbi directs Hebrew worship at 10:15. Just before each service, the guards call out in various languages "Church, Church, who wants to go to Church?"

Lured by the peals of devotion from the organ, and tired, with a long day ahead, the crowd surges to the Inspection Hall, where a large flag is conspicuously hung. The attitude of devotion during prayer is especially marked, and there is a splendid opportunity to speak a word of comfort and encouragement to the bewildered "stranger in a strange land." Thus the New World is linked up with religion.

When the Immigrant has received his Scripture, his copy of the Constitution, with its simple method of Naturalization; when he has been taken to his friends, or sent on his way to his new home, *What then?* It may not be amiss to say that every state in the Union shares in his future. Last year, 2,966 immigrants went to the State of Washington; 9,830, to California; 9,353 to Texas; Illinois, with its Chicago, had but 6,976; New York kept 27,632. This distribution indicates that the Immigrant is no longer crowding into the city, but goes, not merely into the mid-West, but to the Pacific Coast, in search of a new home. A considerable number crossed the Pacific to Hawaii, to work on the sugar planations. Duty is distributed, and privilege and opportunity knock at our very doors.

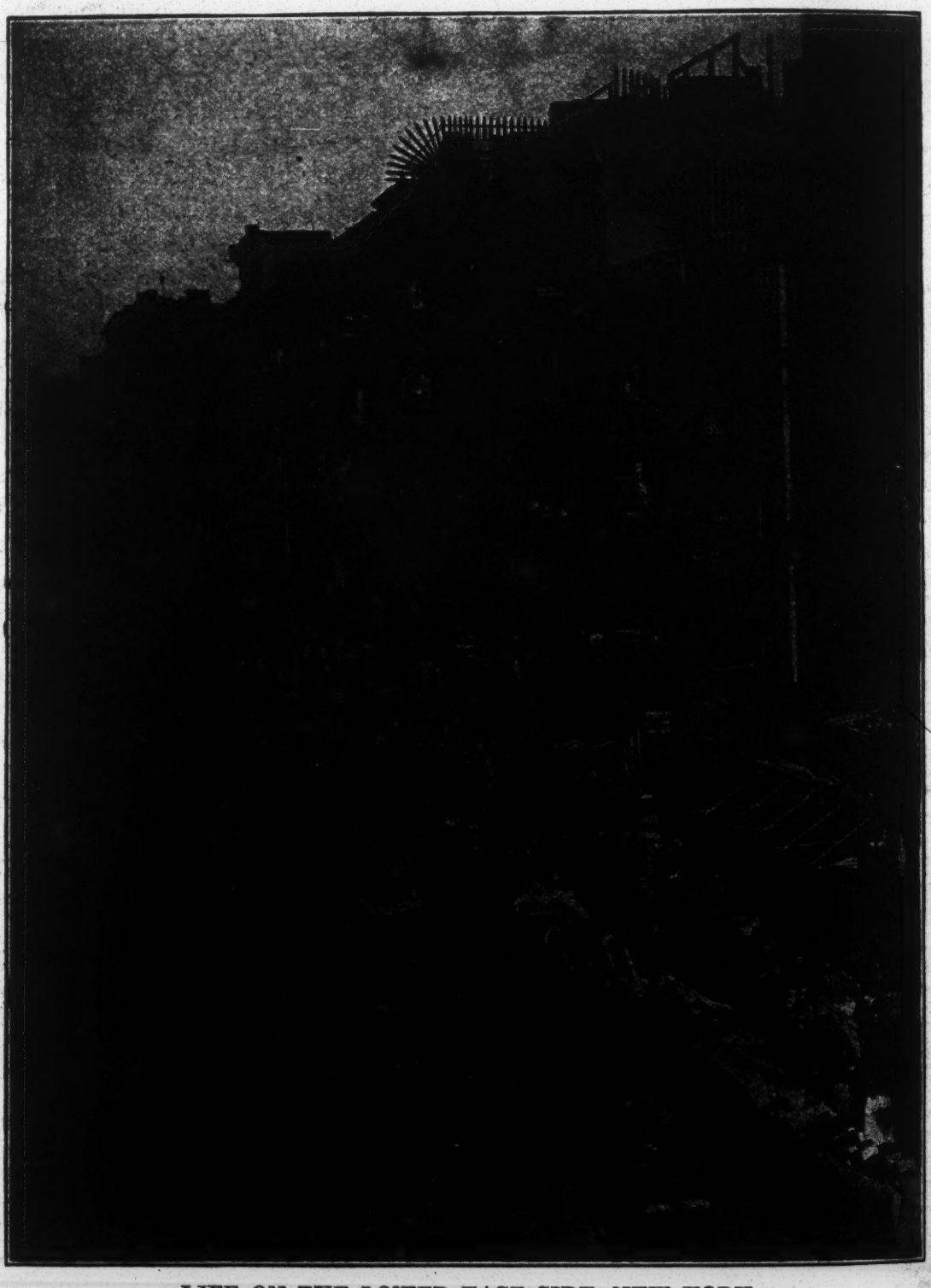
What agency is to care for the immigrant when he reaches his new home? In a statement put out by the Home Missions Council, with headquarters at New York City, there is this paragraph: "Jewish and Roman Catholic Societies are commended because they have developed efficient and extensive follow-up systems. They are obtaining splendid results because of national and local cooperation. *But Protestant immigrants coming into America are practically neglected when it comes to following them up, and relating them to the Protestant agencies of their community.*"

This statement is the more significant when we face the fact that the Northern Europe immigrants far outnumber those of the Southern part. At the close of June, 1922, the English, Scotch, and Scandinavian alone totaled 62,703. *These are Protestants.* Even after emigration from these nationalities, there remained the startling number of 46,959, who are here to stay. The Y. M. C. A. and the Y. W. C. A. try to reach out in an organized way for these, but they cannot cope with the situation fully.

There is an Institution that has within itself the people, the equipment, and the spirit to do this: Need I say that this Institution is the *Church?* The Protestant Church is everwhere, in the remote district, and in the populous city. It stands for the fundamental institutions of our Commonwealth: Religion, Home, School, Community Agencies, Government. It is, or should be, the clearing house for the very information that the Immigrant needs: where to go, where not to go; how to use public facilities; how to associate himself and his children with the right sort of people; In short the Church represents the sort of service that these strangers need.

We asked a worker on Ellis Island what the Church could do for the Immigrant. He said that the thing that counts for the most is the friendly attitude that establishes neighborly relations. Not a condescending manner, that bespeaks superiority, although not expressed in bald words, nor the patronizing air that repels, but the friendli-

ness that disarms suspicion and establishes confidence. From this vantage ground a family new to the ways of American life may be guided helpfully. The things and manners that belong to our life, may be communicated as naturally as one would share with a familar friend. Housekeeping methods, sewing, social life, are all at the hand of her who wants to do



LIFE ON THE LOWER EAST SIDE, NEW YORK.

Note the push cart and the great tenements. Many children sleep on the fire-escapes at night, while the rooms are rented for sleeping purposes to strangers.

missionary work at home. Of course such a one will lead the strangers first of all to the Church, and see that the children are in Sabbath School.

A Judge from New Jersey made an earnest plea before a gathering of our young people, for our men put before the Immigrant, models of good citizenship. Little Billy, just over, was teased by his playmates at school, until he went home crying to his father. The father, fresh from social and political injustice in his own country, clenched his fist and said: "When you grow up, Billy, you will get even with this government." Thus was the spirit of antagonism put into Billy, and an embryo Red was born. Had there been some friend at hand to help, Billy's father might not have transferred the hatred he bore his own country to ours, and Billy might have been taught to adjust himself to his new surroundings. If we could put before the Immigrant the model citizen, upright, honest, law-abiding, respectful to authority, things would be very different. It is not to be wondered at, that a newcomer, finding himself the object of unscrupulous dealers, concludes that he has fallen among thieves, and conducts himself accordingly. Our men of the Church must be not only law-abiding themselves, but be *aggressively* good citizens. They should do their utmost to see that the laws are enforced. They will live uprightly before these inexperienced ones, and will see to it that they are protected from dishonest persons, as far as is possible. There is a great sphere of influence here, which should be occupied by our men in a particular sense. The virtues of good citizenship are cardinal, and to convey their values to persons who have come from countries where government is more or less a thing to be disregarded, is worthy the attention of Christian manhood.

Sometimes we fear that there is discrimination, consciously or otherwise, against the Immigrant. A devoted Christian worker once said plaintively, "Don't get any more of those Swedes into the Church." *Why not?* The quickest method of Americanization is to associate the foreigner with Americans, with ourselves. It has been declaimed against, that colonies should be permitted to go to a place, and remain isolated from the community, using native language, continuing the customs of the Fatherland. Out of this freedom in locating groups come our Little Italy's, Little Sweden, Holland, etc. The East Side, New York, is almost impenetrable because it has been given over to groups who cling tightly to their own ways and customs. This makes good business for the Sight-Seeing Wagon, but it does not make for Americanization, much less for Christianization. We may not be able to do much for these colonies, beyond seeing that the Gospel is given to them under the best conditions possible, but we can care for the one next door. If such are looked up conscioustiously, and affiliated with the Church, time will show a great change in our foreign population. We shall produce a citizenship that will augur well for the future.

From a leaflet put out by the Home Missions Council, we glean some suggestions that may help the Church see her way to enlarged service for the Immigrant. First of all, the Church should use and co-operate with any agency already on the field in behalf of the Immigrants.

If there is none, the Churches of the community may co-operate with one another, and work out a system which

would reach all the foreigners of the locality.

Some of the concrete things every Church can do are these; The pastor can preach suitable sermons for the strangers as well as enlighten his people concerning them; He can see that study courses are followed by his members. Many good ones can be secured by inquiring at the rooms of the Home Missions Council, 156 Fifth Ave., New York; He can investigate local conditions, pray for the Immigrant; and do all in his power to attach him to the Church socially and otherwise.

The people of the Church may be; Simple in dress, that the foreigner may not be ashamed of his clothes; Gather the children into the Sabbath School; Encourage Sabbath School pupils to solicit their foreign playmates to attend Sabbath School; Teach them to treat

This newcomer from Italy is bringing her clothes to America in a bundle instead of in a trunk. Holding things on your head is a splendid way to keep from stooping. Perhaps that is why the women of Italy and other countries where people carry things in this way usually stand so much straighter than we do.

them well and befriend them if necessary; Have plenty of interesting things at the Church and secure the co-operation of the foreigners in these.

The Young People's Societies may; Report on new families that come into the neighborhood; Teach foreigners the English language, whenever possible. Help foreigners to celebrate some of their festival days, and to understand and celebrate ours. Have pageants and scenes that will help the foreigners to understand America, and give them the true American spirit.

The women can; Call upon your neighbors systematically, particularly in the neighborhood of the Church; Help foreign women to use American utensils, foods, etc; Show how to care for children under American conditions; Deal kindly with tradespeople who are foreigners.

The men of the Church should; See that foreigners are in the men's class Sabbath School; Be honest with the foreigner in business dealings; Open home to employee, particularly on Sabbath, and take him to Church; Show foreigners what true Americanism is by example.

A summary of the relation of the Church to the foreigner has been stated as follows: "Make the goal that of Acquaintance, Good-will, Co-operation, and express the Spirit of Christ in as large a degree as possible whether in social life, business, or under whatever form it may be expressed." This is the challenge to the Church.

THE AMERICAN SABBATH

By J. S. Martin, D. D. Supt. of National Reform Association, Pittsburgh, Pa.

IT WAS bleak December weather, four centuries and more ago. The ship that carried our Pilgrim fathers neared the New England coast. Finding it impossible to land without desecrating the Lord's Day, these Founders of our Republic moored the vessel to a little island, about an hour's distance from the mainland. There they landed and kept the Sabbath.

Amid the storm they sang,
And the stars heard and the sea;
And the sounding aisles of the dim woods rang,
With the anthem of the free.

Thus our Republic was founded by a Sabbath-loving and a Sabbath-honoring people. And from that day to this the Sabbath has more or less been revered and kept by the mass of our people.

It is the *dies non* in our courts and legislatures. On this day the people generally cease from the labor they perform during the week days, the fires are banked in the furnaces and the hammer lies unused on the anvil. With a single solitary exception, that of California, every state in the Union has enacted laws for the protection of the Sabbath. And these laws have been clearly interpreted and for the most part heartily supported by the courts of the land, both state and federal.

The American Sabbath is the Christian Sabbath. It is rooted and grounded in the very nature of things and is therefore part of an eternal and unchangeable law. It guarantees to men their right to rest one day in seven and also to worship, if they shall choose to do so, on that day. And this, believe me, makes

all the difference between *free* men and *slaves.*

The "Continental Sunday" on the other hand is based solely on ecclesiastical authority, the authority of the Church of Rome. Once a brief portion of it is devoted to attendance on religious ceremonies, the remainder may be spent in pleasure or entertainment of any sort. Hence the mere holiday the day is in

THE PILGRIMS' FIRST "MEETING HOUSE."
"They Rigidly Kept the Sabbath."

Spain, Italy, France, Austria, Germany, South America, West Indies and Mexico. Behind this "Continental Sunday" there is no moral sanction, no recognition of the claims of God or the rights and needs of humanity for a day of rest from labor and an opportunity for worship to cultivate the mind, heart, soul and conscience. Neither is there behind it, apart from mere ecclesiastical authority, any recognition of the divine sanction to protect its subjects in their God-given rights to rest, and worship if they will.

Manifestly therefore the loose, liberal sentiment that is becoming so general in our country is not only irreligious but also unpatriotic. It would not only destroy the Christian Sabbath as a sacred day, but it would also destroy ultimately this Christian nation of ours and build its civil institutions on the shifting sands of ecclesiastical consent and infidel disregard of eternal moral obligations.

The assault today being made upon our American Sabbath by the strangers to our usages, customs, laws and institutions, and by those, whether foreign or native born, who love money and pleasure more than they love God is a most desperate one; and every encouragement given it by thoughtless, careless

Christians is simply playing into the hands of the enemy.

Want of space forbids our delineation here of the forces that make against the American Sabbath. To a few of these we shall refer later. Nor is it at all necessary that the readers of this journal should have these forces dwelt upon at any length. They are already altogether too familiar with the most of them. What they do want, however, if we mistake not, is an intimation of how successfully to defend this our chosen American heritage against these forces. Two things at least we can and ought to do.

First: For ourselves we should scrupulously keep the day. Judgment in this matter must begin at the house of God. When Sam Jones was brought to St. Louis to help close the saloons in that city he said to the first audience he addressed, upwards of 5000 Christian men and women: "If the Christian people in this city would cease their drinking, fully one-half the saloons would be almost immediately forced to close." Thus we might say concerning Sabbath desecration. Fully one-half of it would almost immediately end if the followers of the Christ would themselves keep the Sabbath as they should. Oft-times this day gets its worst stabs at the hands of its professed friends.

On this day we should do no work such as we ordinarily engage in other days of the week. When we leave the office or workshop on Saturday night, it should be closed with a time-lock set not to open again until Monday morning. The secular affairs of the week should absolutely cease for us. There should be no reading of business letters or consulting the ledger on this holy day. Sabbath boating, autoing, excursioning, fishing, even promiscuous Sabbath visiting and especially newspaper reading should be cut out on this day. The hours should be scrupulously observed in rest and worship; in the delights of the family circle; in the sacred place of the sanctuary and in the trystring-place with God.

Second: We should steadfastly stand guard over the sanctions of the Lord's day. We have statutory laws for its observance. In the interests of our country and society as well as of our personal welfare, let us see to the enforcement of these laws. In so doing we shall have to contend against many present-day forces that would destroy this American institution. The most open and blatant of these is what is known as the Anti-Blue Law League.

This is a thoroughly organized and heavily financed corporation which is conducting a vigorous, nation-wide propaganda against the American Sabbath. It was some two years ago organized in Cincinnati, Ohio, and chartered under the laws of the state of New Jersey. It consists of the defeated saloonmen of our country and their allies; many of our Jewish fellow-citizens and not a few Gentiles whose greed for gain makes them more than willing to commercialize the Lord's day; many of our Roman Catholic fellow-citizens and numerous Protestants whose craze for amusement and entertainment of various sorts leads them to pleasurize the day; and last, and perhaps least, the misguided body of Seventh-Day Adventists who oppose all Sabbath day legislation.

These Anti-Blue Law Leaguers are experts at their business. They are also adepts at camouflage. Here is their widely proclaimed object: To check the movement which has, they assert, this five-fold purpose:—

1. To abolish the use of tobacco.

2. To stop the issuing of Sunday newspapers.

3. To put an end to all Sunday travel.

4. To restrict our marriage and divorce system.

5. To restore the old Sunday blue laws.

Whoever heard of a movement with this *five-fold* object? I never did. Does anyone know of any Sabbath protecting organization or any organization of whatsoever name that is aiming to abolish the use of tobacco (and we have no use for the weed) and the issuing of Sabbath newspapers, and *all* Sabbath travel? I am sure I do not. As for stricter regulation of marriage and divorce, every thoughtful person knows to curtail present jazz marriage and easy divorce would be a veritable God-send to almost every community in the land.

And what shall we say about the restoration of the so-called blue laws? Well, we venture this assertion: that not one of 1000 of these Anti-Blue Law Leaugers could tell what a blue law is, even were it to save his neck from the gallows.

There is not a law on the statute book of any state of the Union that bears even the slightest resemblance to the old Sabbath laws of Kentucky and Massachusetts in colonial days which these Anti-Blue Law Leaugers in their ignorance call blue laws. The merest tory in the land could tell these Ohio-conceived and New Jersey-brought-forth meddlers, interlopers they are, that their so-called blue laws are fundamentally and essentially unconstitutional now, henceforth and forever more; and that our present Sabbath laws have been upheld by the highest courts of the land, both state and federal.

Here is shown a "Moving Picture" crowd on a Sabbath evening. Stop ond look at the crowd then take a look at the picture on the opposite page.
Courtesy Christian Herald N. Y. City.

So that all this thrown out by these Anti-Blue Law Leaguers is naught but the merest sop to catch the ignorant, thoughtless and unwary. It is an appeal to the passions of mankind. It is to prejudice manufacturers and users of tobacco, publishers and readers of the Sabbath press, managers of public conveyances and their patrons, loose livers and those who want no legal restrictions on their Sabbath conduct, against all reformers and make ridiculous all reform effort.

I have a profound regard for the orthodox Jew who tries to live the religion of his ancestors Abraham, Isaac and Jacob, as he sees it; for the Roman Catholic who tries to live honestly the religion which he believes to be true and uplifting; for the Protestant who has convictions and the courage of his convictions on Christian principles. But I have mighty little respect for anyone of any of these classes who has thrown overboard the religion of his fathers, is out for the dollar and ready to sell the American Sabbath to get it. I have indeed a profound contempt for the man whose God is gold and whose worship is the jingle of the dollar. And this, if you please, is the type of people who for the most part constitute the Anti-Blue Law League.

Here is a Church in New York City open for worship Sabbath night. It is near by the Theatre shown on opposite page—Surely there is reason for the Christian Citizenship of our country to take serious note of this circumstance seen every place where there is the **open theatre** on the Sabbath day.

Courtesy Christian Herald N. Y. City.

I am reminded here of a story that illustrates my point. An evangelist after having depicted to his hearers of various types and classes the horrors of hell and glories of heaven called upon them by a rising vote to say which place they wanted to go. All rose save a Jew. "Get up, get up, Ike," said a companion by his side, or he'll think you want to

go to hell. But the Jew sat, unmoved. Thinking the vote had been unanimous, the evangelist proceeded to say he was so happy to know that all had a desire to go to heaven and that he could now tell them how they could carry out this their desire. Whereupon the Jew saying, "No, no!" "What," said the evangelist, "do you not want to know how to attain heaven?" "Me no want to go to heaven," retorted the Jew. "There is but one other place to go," said the evangelist. "If you do not go to heaven you will certainly go to hell." "Vell," replied the Jew, "Ish not dat vere peeshness has gone?" There are Jews and Gentiles, Protestants and Catholics who for the almighty dollar would not only sell the Sabbath but their immortal souls, using the Sabbath to that end.

Over in the New York stock yards there is a goat and a black ram named, respectively, "Bill" and "Bum." They are used as leaders. Alternately they visit the incoming stock trains and lead, each of them, as many as twenty-five hundred sheep a day to the slaughter-pen. Likewise there are lovers of pleasure and of money who would lead this great nation of ours and even the Church of God if possible, to the slaughter-pen by the way of Sabbath desecration. They would substitute the Continental Sabbath for our American Sabbath. They must be given to understand that this is America, not Europe, and that we do not propose in this country to surrender the Christian Sabbath. It is a veritable bulwark of our American civilization. And as we love our country we will fight for the maintenance of this, among the chief of its very foundation pillars. And this is a day when we need to do such fighting, a day for men with convictions of right and the courage of their convictions; men who love their country and their country's Lord and who propose that all hazards to stand by both. God give us an ever-increasing number of such!

It will be one portentous day for America if ever our Sabbath shall lose its hold upon the inhabitants of the country. On May 16th 1871, in Paris the Communists tore down the Column Ven Dome. It represented a cycle of glorious history. It commemorated Austerlitz and Marengo. There were sad hearts in Paris that day, for when it fell the glory of France fell with it. So it will be if ever the malignant spirits that assail our American Sabbath shall have their way. All the prized traditions of our religious and civil freedom are associated with that day. The Lord preserve it in the hearts of the people! The Lord enable us so to employ its sacred hours that we may all worthily at least enter into the rest, the eternal Sabbath, which remaineth for the people of God.

THE WORTH OF MAN

Gen. 1:27. "God created man in His own image." If we were seeking the one book in all the world would give us the highest doctrine of man, would we not be driven surely to the Bible itself? There is an illustration of this fact in early Christian history when the Roman emperor Constantine commanded that prisoners should not be branded upon the brow, because "the image of God should not be marred." There is only one volume from which that conception could possibly emanate.

The Bible begins with that conception of human nature. It also doubles the emphasis of it by repetition: "So God created man in His own image." That would have seemed enough. But we find the repetition: "In the image of God created He him." Just plain, every-day humanity becomes exalted when once that theory of it captures and holds us. All the Bible revelations show us the purpose of God to bring His highest and best work to its highest and best in character and soul. God would not make a setting that was better than the gem, or a casket finer than the jewel. W. S. S.

FRENCHBURG COLLEGE.

By Rev. W. J. Giffen, Frenchburg, Ky.

FOURTEEN years have passed since the W. G. M. S., established work at Frenchburg, Ky. The Church has invested approximately $100,000 in property and equipment. At present she is contributing from $10,000 to $12,000 annually for maintenance, exclusive of local receipts. Societies and individuals have donated thousands of dollars in clothing and scholarship funds for the relief of distress and for the support of dependent children. Consecrated men and women have given of their time and service on the field. Now, the Church has a right to ask, what has this investment produced? What are the achievements and the prospects?

ACHIEVEMENTS.

In measuring the results of Christian effort we should guard against two common mistakes. There is the danger that we overestimate by ascribing all advance to our religious work. Throughout most of our rural districts there have been many agencies at work during the past fourteen years. Improved methods of transportation and communication; a general movement toward reform, law enforcement and higher standards in education have been evident. Such forces have been operating for good in Menifee County, Ky. Telephone service has been developed. A desire for better roads is manifest; some have been built and more are in process of construction. The advance of national prohibition has driven the liquor business into hiding. The opening of a small oil field has to some extent brought money and industry into the county, and recent legislation has set a new standard and stimulated interest in education. All these agencies must be recognized in measuring advance in the particular mountain section of which we write. On the other hand we must not underestimate the Christian factor. Though we may not be able to ascribe all these developments directly to Christian effort, it must not be forgotten that Christian education and leadership have had their part and influence in stimulating and promoting every good enterprise. Moreover, we must not overlook the homes that have been made happier; the lives that have been broadened and the souls that have been touched by the application of the gospel of Christ.

A marked advance in culture is manifest. There have always been people in the mountains as in other rural districts who have kept pace with educational and social standards of the world so far as opportunity was afforded. However, there have been many more who have not done so. Many have grown up with little education; without the culture of the day; without modern methods in living and working, because they did not desire these things or were unwilling to put forth the persevering effort that secures them. It is our conviction that the latter class is on the decline and that there is an increasing number of individuals and families who are bearing the marks of modern culture and refinement. This is not the mere personal opinion of the writer, but the impression of those whose residence and observation qualify them to bear such witness. Many fathers and mothers never learned to read and write. but this will be said of comparatively few of their children. Within a radius of two miles from Frenchburg, there are few, if any, among children of school age, who will ever be classed as illiterates. With this advance in education

there is manifest all that naturally accompanies it, less crime and lawlessness, and better homes, better society, better life in general. While many agencies have had some part in this advance, we venture the assertion that within the immediate vicinity of Frenchburg, the work established and maintained by the Women's Board has been the most important factor in promoting this advance during the past fourteen years.

A larger vision in life is evident. This is apparent especially among those who have been under the influence of the Church and school. Some graduates are already filling responsible positions in life. Some are doing good service in the district schools of their own county; others are holding important positions in High Schools in other Counties and States. Among the graduates of Frenchburg High School there are three practicing attorneys, one United Presbyterian pastor and the wife of a Methodist minister. Others are in college, and three are doing post graduate work, one in a medical school in Philadelphia, one in Yale and the third in Ky., State University. Who can measure the power and influence of these who are working out this larger vision of life? To the work of the Christian school and the Church must be accredited in large measure this result. Had it not been for the thousands invested and the sacrifice made by Christian teachers and workers, at least some of these would not have received this vision or been able to realize it in their lives.

A tolerant attitude toward the Church and her program is apparent. There is no open opposition to the teaching of the Bible in the school so long as the instruction is not sectarian; and there is no greater indifference toward such a program than is found in the average community. There is general recognition of the right of the institution to impose upon students certain religious requirements in order to maintain her standards. People for the most part are willing to grant the right of the United Presbyterian Church to exist within their midst and to maintain her worship, and various organizations and departments of work. They have seen and admitted the practical value of a Christian school and a work of benevolence and for the sake of these are tolerant toward the religious order that supports it. It may be said, also, that there are many individuals whose tolerant spirit has ripened into friendship and loyalty toward the Sabbath School, Missionary Societies, Christian Union and the Church. We thank God for these who are our greatest inspiration and help, and we pray that the time may come when the tolerant spirit of all may ripen into one of hearty endorsement and enthusiastic support of the religious program. Advance has been made during these fourteen years, but what of the future?

PROSPECTS.

In considering the prospects we do not wish to discourage any who may be anticipating great results, yet we wish to look the situation fairly in the face. There will always be a great work to be done where so great a need exists. Present conditions indicate that there will be in the days to come a place for the great ministry of love. There will be distress to be relieved; there will be a constant need for Christian education; there will be perhaps increasing opportunity to touch young lives with the gospel and to give them the broader vision of life and service and so fit them to fill a larger place wherever they may go. All this will be eminently worth while. Much

has been done along this line during the past and we are persuaded that still more will be achieved in the future. Yet we may never be able to so concentrate results that the glory of the work may appear in a great institution for learning or even in a strong self-supporting United Presbyterian congregation. Many considerations lead us to the conviction that the Lord may choose to reward the investment in this field in some other way.

There has been a decrease in population during the past fourteen years. The boundaries of the Frenchburg Graded School district have been enlarged again and again, yet the last two years have shown a decrease of ten per-cent in the enumeration. The writer can recall the names of twenty of the most substantial families who have moved away from the vicinity of Frenchburg within the last five years. Few have come to take their places and most of these from farther back in the county. Only six of our own High School graduates reside in the county at present and of those who have completed a college course, not one is here. While there may be individual exceptions, these facts go to show that the most substantial, and progressive citizens are seeking their fortune and field of service in more desirable locations. This being true, the concentration of permanent results is likely to become more and more difficult.

Underlying this condition is the economic situation. The county is the poorest in the State. There are no great corporations or industries to be taxed. The average land valuation for taxation is seven dollars per acre. There is no bank; no market and no industry save merchandising and small farming. Land is poor and yields little for the labor expended. Under these conditions emigration will continue, especially among those who are able to hold their own where competition is keener, but labor more lucrative and living conditions more desirable. At some future time the tide may turn. Perhaps an industrial program in such schools as our own might stimulate gardening, fruit-growing, dairying and poultry raising. But more probably this development will come through men from the outside when keenness of competition or the economic situation in other sections force them to seek their fortune in these fields where development is more difficult.

In addition to these conditions the U. P. Church must win a place for herself in the midst of other faiths and develop a loyalty to organized religious effort among a people whose habits and purposes are diverse to such a program. There is not an organized, self-supporting congregation in Menifee County, maintaining a complete and regular religious program. This condition has prevailed so long that it has lead to the feeling that regular, organized effort and loyalty are neither possible nor necessary. As a result, the community for the most part is content with a spasmodic program of occasional preaching and evangelistic effort with no regular pastoral oversight or leadership. Moreover, Kentucky is "the battle ground of denominations." Each denomination feels that it is their faith alone that can uplift the community and hence no faith is willing to ally itself with another that may be in a better position to carry out a fuller and more successful program.

After fourteen years of history and service involving the expenditure of some $200,000, only a few people have been willing to lay aside denominational feeling and unite in a large program for

the advancement of the kingdom. Possibly more of love; more of kindness; more of sympathy; more of education; more of patience and sacrifice, may yet persuade men of the unselfish motive of the United Presbyterian Church in asking for a practical loyalty to her religious program in this community.

THE MEN OF THE MOUNTAINS

By Rev. S. H. Jamison, Greenville, Tenn.

THE following editorial was clipped from a recent issue of the Knoxville Journal and Tribune, one of eastern Tennessee's daily papers: "What People Know About The South" "This is the caption of what to many, doubtless, will prove an amazing story recently published in the Literary Digest. In the beginning is quoted this statement: "I would like to go South and practice mechanical engineering, but I am afraid they would shoot me," said a serious-minded young man to a traveling represenative of an Alabama power company. "They shoot northern people on the slightest provocation down there, don't they?" And, reports the southerner who tells the story, this timid one was not only a college graduate, and a graduate of one of the great engineering schools of the country, but he also looked intelligent. He was assured there was no open season on northeners in the south, but even then seemed to have his doubts. Then the Birmingham News is quoted with reference to the complaint of a New York ice manufacturer that his business was seasonal and the profits too limited. He spurned the idea that he move to Alabama where he could sell ice the year round because "the people down there do not have money enough to buy ice."

Other statements of similar nature are accredited to northerners with reference to the south. Most of them sound like fairy tales but they are made on unquestioned and unquestionable authority showing that while admittedly there may be much of ignorance in some sections of the south, that ignorance is no respectors of sections or persons and demonstrating the need of an educational campaign in the north, to at least disabuse the minds of our northern friends that life and property are held as sacredly inviolate in the south as in the north, and then some."

The above statement, though made by business men, could readily be said of the Church at large in the north. We had a visitor recently, who said that she would never again believe what missionaries' wrote, because she did not see ignorance and vice among our students.

MISSIONS AT CEDAR CREEK TENN.

The work among the Highlander's at Cedar Creek, Tennessee, by the Home Mission Board, is a good example of what workers and money can do. This work has been going on for more than a decade and if in that time there was no improvement in intelligence and morals it would reason for a very radical change in policy. There are many of the passing generation who can neither read nor write and, in fact, such a condition is true in too large a measure among our present young people because of carelessness on the part of parents or be-

ABRAHAM LINCOLN—THE RAIL SPLITTER.
A Product of the Mountains.

cause the finances of the home demanded that the children work on the farm; yet to the casual visitor our needs may not stand out in any marked way more than in any other rural community.

One of the things that has radically changed the purposes and ideals of the people in this rural section has been the improvement in the road system. We now have a rock road to the county seat some twelve miles away. By the automobile we can reach the town in an hour, while before the days of graded roads, going by wagon and starting early we would be overtaken by darkness before arriving home. In those days very few of our people saw much of outside life with the result that there was no marked improvement in the living conditions or the ideals of the people.

Now that the Church has made possible a school building, dormitories, and a Church in which to worship twice on Sabbath, and the county has made it possible for us to see more of the outside world, we hope to make known our appreciation by a rapid development along all lines.

It has been said before, but it will bear repeating a good many times, that the Southern Highlanders are grouped into three different classes. There is the submerged class in which we find the very poor who have lost heart in the battle for the necessary things of life. Here we find ignorance and vice and the poorest kind of living conditions. The children are under-nourished which results in weakened bodies and disease. This group has little ambition for the nobler things of life such as an education or even for a religion that demands a changed life. From this group largely come our feudists and so-called moonshiners.

The second group are the more thrifty class who have ambitions and will not let adverse circumstances keep them down. Their homes are largely self made and furnished by the things that their hands have wrought. Cleanliness is a marked characteristic in the home and about it. From this middle class we feel that our future leaders are to come, when they have had the proper education and religious training.

The third class is made up of those who have moved out of the highlands and are owners of farms in the foothills or the lowlands. They are becoming prosperous in the tobacco business and in the raising of grains and are rapidly becoming independent. The idea of service for others will not have so large a place in their minds as in that of the middle class because of the allurements of laying up this worlds goods.

It is within the last decade that there has been any marked difference in these groups, which makes it possible for the visitor to come into our midst and go away with the wrong impression. The Church knows the Southern Highlander through the very early impressions made when the work was first begun in these very needy sections, and does not consider that those who had ideals were only waiting for the means of developing their latent powers. One naturally wonders what has made possible the covering up of these powers so effectively that not until this late date is the Southern Highlander really coming into his own. It has largely been the topography of the country which has made it difficult for him to touch the outside world and for the outside world to touch him. This seclusion has developed some very outstanding traits which, we believe, will be of value if rightly directed.

No group of people are greater lovers

of home than the Highlander. Go where he may he is sure to find his way back to his own "kin" sooner or later. Outside life does not have much attraction for him and he is a restless wanderer until he has found the seclusion of the pine hills. Because of this, the outstanding errors of the world have not made any very great inroads into his mode of thinking. We thank God that the Church has been made to see the opportunity that has been lying at its very door and is developing minds and bodies that will grapple with the big problems of the future.

While the outside world is doing little to keep the birth rate above that of the death rate, here the ratio is large on the side of increased births. All families are large which bring forward an economic problem that the man of means on the outside must solve if these children are to be educated and trained religiously. The father does love his children, the last one even though the twelfth just as much as the first. He is willing to sacrifice for his children if it can be proven to him that what they will receive will be an advantage and develop the best side of their nature. The mother of these children does not have as large a place in the love of the father as the children. Too often she is required to do work that is far beyond her strength, which often militates against the rearing of strong children. The mother often takes her place beside her husband in the field and in other heavy work outside her domain, the home. It is to be hoped that the present generation will see the error of their fathers and lighten the burdens of the wife and mother.

HE LOVES THE BIBLE

One of the very encouraging things is the intensly religious character of the Highlander. For a long time the Bible was his only book and accordingly, he knows when the Gospel is preached. He believes that a man must be born again before he can be a new creature in Christ Jesus. The denominational idea however, is very deep rooted and often hinders his growth in spirtiual things. The Baptist denomination evidently was among the first to touch the life here in a very large way and their mode of baptism is largely practiced and thought of in a saving way. Because it has been difficult for any denomination to come in here and develop a Church that would be self-supporting, there has been much of the time when large areas did not have any of the Church privileges more than once a month with the result that many who have determined to live right went back into the world because of lack of training. Because of this there has grown up the error that when a man sins he has lost all touch with God and the only way he can get right is to be saved all over again at the next protracted meeting. Patience and enlightenment will change this in a very noticeable degree. One often wonders just when there can be a self supporting Church in these communities. Money has never been an abundant commodity with the result that the average man holds all that he can get. The spirit and joy of giving will come slowly and it is our responsibility to see that this part of the religious life is developed, and just as rapidly as it seems wise. Just here we are prompted to say that the leaders at the home base will need to use a good deal of care not to throttle any initiative on the part of those who are willing to help carry the financial

burden of this work. When they are willing to help do not cast the whole burden upon them and thus discourage what is commendable even though it does seem small. By such a policy it not only discourages the would-be helper but also takes the heart out of the worker who sees the need of developing the spirit of giving.

New ideas and ways of doing things come very slowly to the Highlander. He wants to be sure that what is proposed is a good thing before accepting it. He has been tricked a good many times by unscrupulous men who have had much more educational advantages than he, with the result that any educated man is apt to lead him astray. He is also very sensitive to the fact that he has not had the educational advantages of others, which makes him slow to accept those advantages that are put in his way.

To sum up these rather scattered ideas we want to say that folks here are very much like folks any place you find them. We are prone to take the lines of least resistance, unwilling many times to acknowledge our sin and error but as we come more and more in contact with the splendid ideals of service and the world's need of our lives we trust that the Church shall not be disappointed in us as we accept Christ's program for the saving of a lost world.

THE CITY MISSIONARY, HER TASK AND PRIVILEGE.

Miss Ruth Findley, Denver, Colorado.

BEING in the initial stage of the missionary enterprise, I am reticent to speak with authority, and necessarily with limited comprehension of my subject.

In appreciation of the definition given of the missionary. "One who takes Christ's place, doing Christ's work, in Christ's way, "truly her sphere is one of great privilege with corresponding responsibility.

In estimating the influence of the city missionary, and fixing her scope of activity, it has been customary to regard her as dedicated to the extension of the kingdom of Christ by means of individual contact. "This point of view is truly evangelical, and in harmony with the mind of Christ and His Word and certainly is the highest incentive to earnestness in God's work."

To be called a missionary does not make one a missionary. To call me an artist or musician would not make me one. The true missionary is a missionary because she cannot help it. The love of Christ constrains her through the life of Christ, which is pulsating within her. "The works that I do in my Father's name, these bear witness of me."

It is a Divine vocation and she has heard the call "Feed my lambs." The one great test which our Lord put to His apostles, he still puts to every servant "Lovest thou Me." If she can answer from the depths of her heart, "Lord, Thou knowest all things, Thou knowest I love Thee," then she indeed possesses the first qualification of a missionary. It is that which enables her to surmount all obstacles, gives zest to her service and enables her to hold on in face of all discouragement.

The more its scope is understood and its tremendous possibilities grasped, the more the cause will command the best

hearts, best brains, and the best energies of a loyal young people who will study to equip themselves for this service.

May we now consider, what is her aim? In this is the secret of her success or failure. It is the highest duty and privilege of the city missionary to relate men one by one through reasonable and vital faith to the Lord Jesus Christ. "This individual work for individuals was the method most constantly used by Christ and has ever had a large place in the lives of those who have accomplished most for Him. The largest, most beneficial, and permanent results have followed where this goal has been kept pursued. It is true that this spiritual aim has not always been given the absolute right of way in the missionaries' policy and practice, but all motives are subservient to the realization of this great objective, that men may know Christ, and yield to Him as their Master.

Her work is a work which is concerned more exclusively with the interests of the individual soul and its personal relations to Christ as its Saviour, where the Church may assume such a relation already existing in its larger and more extended aspect of scope and significance.

To-day, the individual aspect and claim seem lost; the social appeal so popular now seems to be more expanded. New and significant methods are being used for meeting the crowds. We ask ourselves "Is this God's way of approach to the multitudes of our age, or is it for the lack of more consecrated service."

The missionary effort is not conspicuous or obtrusive, yet it can be distinctly noted. She neither publishes nor proclaims, her voice is not heard in the pulpit, or public domain (except upon the painful ordeal of conventions and now and then figuring on the Thank-Offering programs.) Neither has she the power of diplomats or rulers to determine issues; nevertheless she does a most effective work and unique service of councel, conciliation and restrain. Her work advances slowly but safely where other proceedures have faltered and stumbled. It produces an abundant harvest where learning and eloquence sow in vain. It touches the heart and uplifts the life sometimes where all other expedients have failed.

It is the privilege of the missionary to supply the elements of sympathy, kindly interest, and helpful ministry to the little flocks without a shepherd, thus holding them together until the event of securing a pastor. It is her duty to enter into the homes, their troubles, their hopes, and fears, to feel with them, and appreciate a depth of sympathy which leads her "to rejoice with them that do rejoice, and weep with them that weep." It is a work that brings with it abundant blessing. We indeed realize the truth of the words "It is more blessed to give than to receive."

The chief hinderances in our work in the West are not ignorance or unfavorable environment, but deadened consciences and unredeemed wills. A more deplorable and lamentable state than that of the Orient, Christ's teachings being known but misinterpreted and not obeyed. Men are changed in name and opinion, but not in character and spirit. "It is ideas that save men and not the very life of Christ. Or, we save ourselves, by morally developing our character. Have we not time and again heard men say that if a man does about as near right as he knows how and treats his neighbor right in this life, he need, have no fear about the future. Of course he need have no missionary or minister dictate to him how to do as

near right as possible here, to say nothing of pleasing God.

Only as we place the emphasis on our own spiritual relation to God, in our plans, in our work, and in all our relationships, are we clothed with power to meet with success the numerous and subtle spiritual dangers that confront our cause.

The unrest and unsettled state and condition of the West has drifted into character and has greatly aggravated non-Church attendance. We explain it by the many seductions and temptations of the city. That is only half. They are bad enough but the blame of failure of life may not always be attributed to that. There is a shameful carelessness, there is temporizing with evil, compromising with low morals in the home, and a relaxing of zeal and vigilance in the Church even among Church members.

It is the duty of the missionary to ever exercise a wise watchfulness against these distructive influences. Her ministry is much needed in carrying the Gospel into these homes which are hindered by these various influences in coming to us. Thus she helps them to realize that the Church is more than waiting for them, it is seeking them. It may mean only a social call and the making of an acquaintance, but the acquaintance is sought frankly for the sake of the soul. How we do long to be a constant spirtual influence in all our contacts with men. That we may be as beacon lights, beckoning the perplexed and bewildered souls, many of whom do not know what to believe or whom to follow, to the true source of happiness, holiness, and healing as it can only be found in our Lord Jesus Christs. That the hungry souls in our midst, and there are many of them, may find the true religion of the Bible in all its fulness. We owe it to the age and to this high service we are called to-day as difinitely as Paul was called in his day.

It is her great joy and privilege to welcome all who come to hear the Gospel message, but also sends her out with the Gospel to those who will not come.

Christian expedieney requires that as far as possible the missionary avoid giving offense or needlessly occassioning initation, her attitude being neither intensive or offensive. Rights of conscience must be forever undisturbed as long as they are not abused. "God has created them free. This aspect makes it very hard for her to deal candidly.

Much wrong is being done in the name of a false Christianity, but never with the sanction of the Christianity which the Bible teachers and which our Master inspires and leads.

But her very mission and message as a messenger of truth can be recognized as an insult. Since she tries to offend no law of courtesy, kindness, or honor, there is no need of apology for her mission or her purpose. When Christ sees fit to ask pardon of the human race for His incarnation and supreme sacrifice for it, then His missionaries may ask forgiveness for bearing His message of love to a lost world.

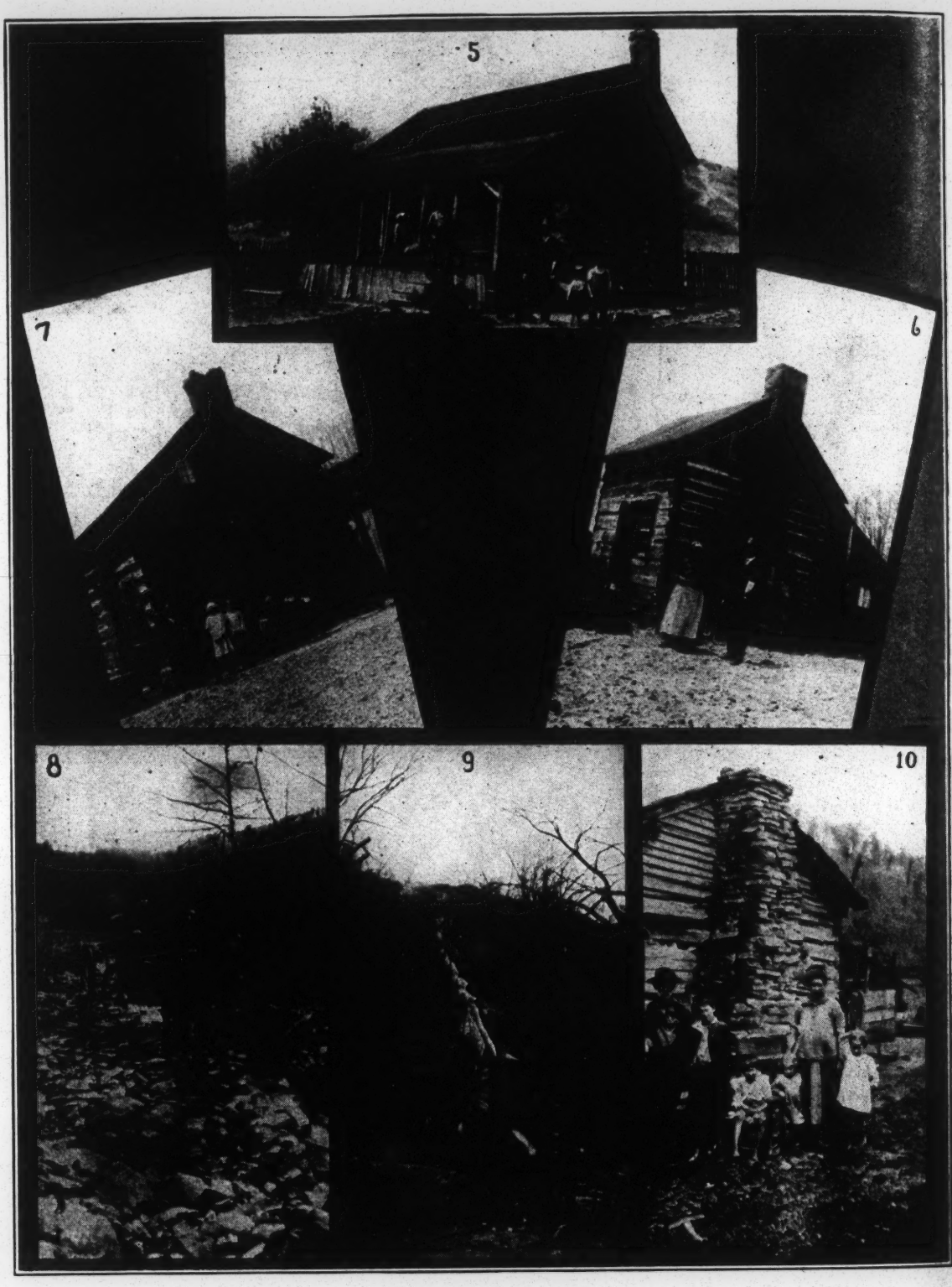
Therefore unmoved by criticism, undismayed by difficulties, undaunted in purpose, and unflinching in loyality to her great commission, she, in His strength goes bravely on in her high mission, (bottling up her feelings and leaving them at home.) It is quite an exception to the rule for her not to be received with courtesy and a warm welcome.

One of the most distinctive features of the missionary work is the gathering of the children from street and home and bringing them into the Sabbath

HOME MISSIONS

These are scenes from the daily life of Rev. H. A. Wright, Colportuer and Missionary Southern Ohio and Eastern Kentucky. Rev. H. A. Wright is shown in the pictures.

1. Home brought to Sabbath School. Bible given. 2. Home brought to Sabbath School. Bible given. 3. Group never in Sabbath School. Now the first time. 4. The Church on the creek.



HOME MISSIONS

These are scenes from the itinerary of Rev. H. A. Wright home Missionary and Sabbath school organizer, Southern Ohio and Eastern Kentucky. Rev. Wright is shown in the groups.

5. Homes brought to Sabbath School. Bible given.
6. Praying Grand-mother (Home) Goes everywhere to pray with sick.
7. Homes brought to Sabbath School. Bible given.
8. The road four miles to church up the creek.
9. Fire Clay Mine.
10. Home brought to Sabbath School.

school, junior, and intermediate, thus into the covenant and training them into the Christian life, so that they may become Church members in natural order.

Many parents are engrossed with other concerns or are strangely indifferent to the spiritual interests of their children, offering no restraint to the physical lusts and no encouragement for their moral development. Others let their children receive the religion for the family, feeling a keen responsibility in having their children taught by precept but not by their example. Our cities cry out with such woe. With the Bible ruled out of the schools and the doubts and denials issuing from scholarship to supplement it, it is easy to explain the failure of the children, needed for the growing Church. It is a work of slow process "precept upon precept, line upon line, here a little and there a little," but who is sufficient to fathom its results? The missionary may never see them "The kingdom of God cometh not by observation." They are digging up these days buried palaces and cities which have long been hidden away. In His time the fruit of the seed that is hidden away in the rich and fertile soil of the hearts of the dear children may in due season bear in itself a rich harvest.

For my own part, I have never ceased to rejoice that God has appointed me to such a task, yea rather a privilege. Shall we call it a task or a sacrifice to lose a life only to find a more abundant one?

The great commission is doubly great to-day with a new and larger appeal. In tender devotion and keen earnestness let us dedicate ourselves anew to the privilege of making Him known to all mankind, beginning at Jerusalem. What a joyous and exalted mission it is! What an honor to speak of Him, the greatest gift to our human race, those whom He came to redeem and glorify. It is of Him we bear the glad tidings.

A HUGE CALIFORNIA FRUIT TRAIN COMING THROUGH THE APACHE CANYON ON ITS WAY EAST.

A CHALLENGE TO THE UNITED PRESBYTERIAN CHURCH.

From Harold E. Cassill, City Editor, Spokane Daily Chronicle, Spokane, Wash.

THREE quarters of a century ago the call of a new and undeveloped country challenged the civilization of the east.

TODAY THE PACIFIC NORTHWEST IS REECHOING THAT CHALLENGE TO THE UNITED PRESBYTERIAN CHURCH.

As the eastern centers began to enjoy the growth and prosperity of American life, there opened a movement westward in answer to the call of the frontier for sturdy men and women pioneers, men and women of vision, undaunted by the immensity of their undertaking.

Those pioneers saw before them the vast expanse of the unbroken plains of the middle west, and as they pushed on, ever westward amidst hardships untold, they mastered the barriers of the Rocky mountain ranges, they invaded the intermountain valleys, they passed over the Pacific mountains and came at last to the Pacific coast.

And with their coming was laid throughout the vast domain foundation for the structure which civilization has developed during the years intervening. The West and the Northwest today surpass the greatest dreams and visions the men of even 50 years ago dared think or voice.

Cities have risen where not even villages existed half a century ago and industry has bowed the field, the stream and the forest to the will of man. Business has prospered, schools and colleges have taken their places and Churches have grown with the ever-increasing numbers of new settlers.

As the United Presbyterian Church has grown and prospered throughout the East, its development has been reflected in the West, although the congregations are not so great in number nor so large in membership. So it is that the United Presbyterians of the Pacific Northwest are vitally interested in visions of Church leaders, as expressed by the General Assembly in 1921, to establish a United Presbyterian college in this district.

Truly no land has offered greater possibilities for development. Surely no fields of the home land are more nearly ripe for the harvest of Christian education.

In the great Inland Empire district, bounded on the west by the Cascade mountains, on the east by the Rockies and on the north by the Canadian border, embracing eastern Washington, northern Idaho and a part of western Montana, are but 12 schools of higher education. Three of these are state colleges or universities, three others are state normals for training of teachers and the remainder, six in number, are private schools either governed by denominational boards or having their origin in Church foundations.

The total enrollment of the schools aggregates nearly 10,000 students, while the number in denominational schools is but about 1,000.

Can any one question that the opportunities of the Churches have not been developed?

The Inland Empire offers a field rich in possibilities. Although yet in its infancy, it already has the attention of the entire nation. It long has contributed heavily to the nation's supply of lumber; its mines rank high among producers of lead and precious metals and its water power is being harnessed to meet the

needs of industry. For years its orchards and farms have yielded vast supplies of fruit and foodstuffs.

The United States government, through the federal reclamation service, now is in the midst of an irrigation development program which already has added hundreds, yes thousands, of acres to the lands available to farmers and orchardists. To this program it has recently added consideration of a new project in the heart of the entire district, which when completed, will irrigate nearly two million acres of land now waste, will make 50,000 new farm homes and will yield new crops estimated to be worth annually more than two hundred million dollars.

A STEEL PIPE CARRYING WATER TO THE GREAT NORTHERN POWER PLANT IN THE CASCADES.

Knowing the possibilities of its own country, the Inland Empire wants the new school of the United Presbyterian Church. The Inland Empire offers the field and the students and the Inland Empire stands ready to cooperate with the denomination in its establishment, development and operation.

Any city of the Inland Empire offers an attractive location. If a large city is desired, the Church may well turn to Spokane. It is a city of 120,000 people in the geographical and business centers of the entire district. Its businesses and industries are wide and varied in their scope and civic and Church leaders would lend their full support to a school with an endowment sufficiently large to insure its operation without hindrance from financial matters.

Two state schools are located within a reasonable distance of Spokane, but the city itself does not have a large college of any kind. It is the home of three small Protestant colleges, Whitworth, a Presbyterian school of 150 students,

being the largest. The other two are controlled by the Christian and Lutheran denominations.

If Spokane were chosen for the new United Presbyterian college, an effort should be made to take up the work of the Presbyterians at Whitworth. The city does not need another college, but it does need wider development of its present schools. Whitworth already has established itself and has been given a recognized rating by the state board of education. Given a proper endowment fund, the institution can be extended to become one of the largest private schools of the entire Northwest.

It is attractively located in a scenic spot not far distant from the city center and is ideal for development of a college strictly structural in its nature.

But if it is desired to enter a field where soil may be broken anew and an institution built up along ideas already worked out by the United Presbyterian board of education, the Church will do well to consider the little city of Yakima.

Located 234 miles southwest of Spokane, with two transcontinental railroads serving its 20,000 people, Yakima offers wonderful advantages for a new school. It is in the midst of one of the largest fruit producing areas of the entire Inland Empire and tributary to the city are sufficiently diversified interests to insure its stability if ever the apple industry becomes less important than at present.

Nearly half the people of Yakima are interested, directly or indirectly, in the fruit industry, which returns wealth of practically $20,000,000 to the district each year. Other agricultural products give an income of more than $15,000,000 annually.

In value of agriculture products produced, Yakima county is ranked by the census bureau as sixth among all counties of the United States.

The city also has a thriving lumber mill with an annual capacity of 50,000,000 feet and employing 300 people; supports a sash and door factory and a cement plant; has a million dollar sugar beet factory; has a cannery valued at $250,000 and other industries with a combined annual output totalling well over $10,000,000.

The city has 10 public schools of thoroughly modern construction, costing $750,000. Nearly 5,000 pupils are enrolled. Twenty-five Churches attest the spiritual development of the community and the public library, an institution costing $35,000, contains 10,000 volumes.

Other public buildings represent an investment of practically $1,500,000.

With the exception of schools in the immediate Spokane district, three other schools of eastern Washington are within easy distance of Yakima, but their location would be an asset, rather than a detriment, to the new institution.

Whitman college at Walla Walla, controlled by the Congregationalists, is 100 miles to the southeast. It is a strong school and occupies a distinct field. The Congregational board of education is developing a new and constructive program and has fixed a limit of 500 students for the college. This certainly is inadequate to fill the needs of Christian education in the big district and the strength of Whitman, with its limited student body, would reflect directly in the new school at Yakima.

The State College of Washington at Pullman, 150 miles east, and a state normal school at Ellensburg, 75 miles to the northwest, would be the only competing state colleges in all of eastern Washington. Both are highly specialized schools in vocational training and

their standing in educational circles would be of direct benefit to a United Presbyterian college.

The people of Yakima want the new school. Hundreds of the youth of the community are in attendance at the different state colleges and universities, both in Washington and elsewhere, but many of them would remain in their home district if given a school affording the advantages they wish to enjoy.

A goodly number of the people, including some of the most influential of the city who have children in schools away from home, have expressed the earnest wish that the United Presbyterian Church soon will develop for the new college. They convey the impression that if the United Presbyterians do establish a school it will be a good one. Many of them have assured that they will give it their full support.

And in laying plans for the school, the Church must not break the faith which these people, men and women who are not of the denomination, have in the ability of the Church to found and operate the institution. These are people of wealth and abundant ability to send their children anywhere in the world and they would take no interest and would not support with their means any school which is not first class and a going institution from the beginning.

Rev. J. M. Shive, pastor of the United Presbyterian Church at Yakima, is an enthusiastic supporter of the new college move.

"With a more or less accurate acquaintance of the whole of this western country from Mexico to British Columbia, with an intimate knowledge of this whole section, and knowing its assured prospects for a great future, I have not the shadow of a doubt," he asserts, "that this is the most promising place for a great and new institution, such as I hope the United Presbyterians soon will found."

STRATEGIC OUTPOSTS IN IDAHO.

By Rev. J. George Cunningham, Boise Idaho.

WHEN an army desires during a campaign to take a certain objective held by the enemy, the officers study the location and determine where the weakest points are and maintaining a constant and steady pressure all along the line. At certain points troops of certain type are used and at other points other kinds of men. The method of attack at different points vary with the kinds of defenses that protect the enemy. This is true in the Church's attack on sin and error as we find it in the world.

In the more densely populated centers on our country where growth of the Church has followed the developement of new sections of the cities there has been a rapid developement of the organization and in few years the newly established mission has become not only a selfsupporting Church but has become a contributing element in the life of the whole denomination. There is a second great group of Churches where we have carried on work for years in rural communities where a small group of people have been faithful to the work and out of whose number there has flowed a steady stream of loyal workers in the Sabbath School and Churches of the

nearby cities. Out of these smaller groups have come to great majority of our preachers and a large number of our Elders everywhere. There is a third element of Home Mission work that should also be recognized as we seek to face the demands of the coming day in America. This is the outlying localities where through geographical isolation, religious isolation or transportation isolation the people have not had the Gospel of Jesus Christ presented to them in a steady consistent manner but spasmodically if at all. The financial ability of these people is sometimes so limited that selfsupport is not to be thought of, either now or in future, yet our responsibility for them is in proportion to that of other denominations.

In the great State of Idaho, our last frontier State, we find Churches of the second and third type. We also find a host of opportunities for our extension along both lines that should be taken under advice. It is my purpose to present something of what is being done and what should be done here in this great section of our Home Mission field within the limits of this short article on Strategic Outposts of Idaho.

First as to what has been done. We now have in the Presbytery, which reaches outside of the State at one point and includes Ontario over the line in Oregon, six Mission fields which have had a varied history, and yet have developed until we now have one selfsupporting Church with a splendid people and plant in a growing community. Nampa was extremely fortunate in having such a leader as was her fortune during the first fourteen years of her existence as Dr. J. S. Colvin. Let me say that the length of his pastorate during the formative years of the life of the congregation was one of the big factors in the growth of this work. Had the same thing been true of several other fields in this presbytery we would have more and stronger work out here. At Ontario there is a good loyal people small in number, but of whom much may be expected I believe in the coming years. They have been passing through a time of real hardship but have developed during this time some new leaders and real blessing has been mixed with hardship. The sunlight of promise is shining through now and with the coming of a good man to take the field a new day will open for this our oldest mission in this Presbytery. Weiser has had her troubles as well but is happy in her Pastorate in the person of Rev. Adair, a man of true gentleness and of a spirit of prayer such that advance may be said to be on their knees in this field. Though it will of course be slow we may rest assured that such advance will be permanent and abiding.

At King Hill we have a unique situation in the Presbytery and one that came unsolicited to us. By request the Synodical and Presbyterial Supts., of Missions attended a mens banquet at this town and were invited to start work there which would be the only work to be carried on. In the invitation Methodists, Baptists, Presbyterians and others united and it is striking that only one family who had ever been United Presbyterians were included in the group, and they from one of the Mission stations of this same Presbytery. The influence of one other of our Northwest Missions was felt there through the knowledge one of the other men had had gained of our Church during his days as a student in Pullman Washington, when he attended and learned to love Dr. Hays pastor of our Church near the State College. Time will see this

congregation develop into a strong influence in the section of the State where it is. It is in a growing section of irrigation and will forge more rapidly to the front when financial depression still covering our country has passed away.

At Boise we have an important work and one that we hesitate to speak of in a very full manner because of the personal element. It is growing not only in numbers and stability, but in its influence in the whole City. The last year has been its hardest year in seven years, but it will soon be out and going ahead again. There are two sections of our city that are growing and either one of which if a separate community would have at least two Churches yet have none at all.

Roberts is a real center of work to be done. It is in the strongly Mormon section of our State and is an opportunity for us to do part of the work needed to overcome this growing menace in our part of the country. An occasional sermon and pastoral work done during a wandering about the country together with distribution of tracts has some value doubtless, but the real work is done by the steady twelve months a year Pastor and faithful people who publicly present Christ as the Son of God and then live that Gospel day by day in the home, school and business. To our mind this is far more lasting in its effect and even though such a work may not rapidly become selfsupporting yet it is one of the chances of our Denomination to face our responsibility on this frontier.

Let us turn then to the opportunities that are being presented for extension work. First let us mention Roberts. When this work was established it was our hope that in time this would become the center of a new Presbytery in this section of the State. This can well be done as there are many places adjacent to Roberts where the Gentiles do not have any service at all, and yet are in sufficient numbers to warrant a Pastor. The section near Roberts is growing and as the irrigation increases as it is doing from year to year it will largely increase the opportunities for extension work. The time when we must get in this work is at the start as the other Denominations are wide awake and pursuing a policy of extension that is State wide. Whenever an opportunity presents itself where there seems to be a chance for growth there are immediately workers ready to occupy the field for some Church. If our Denomination is to increase here in this Presbytery we must be ready to do our part in extension work. In fact we may well say that unless we do determine to extend the bounds of our work we question whether the present work will bear the burden alone.

There are a large number of irrigation projects in the State that are awaiting development. The largest one is the American Falls project. When this project is carried through it will spread the third largest artificial reservoir for irrigation purposes in the world. One and a half million square feet of water will be held in a space of 83000 acres by a dam 75 feet high and about a mile long. What this means is hard to describe to those who do not depend on irrigation for their crops. Go with me to the central part of Southern Idaho and ride along the State highway with me for miles and miles where as far as the eye can see the sagebrush covers the ground. For miles it is as level as a table and its only population is composed of coyotes and jackrabbits, with an occasional band of sheep grazing through

on their way to the mountain grazing lands. We will ride on through this until we come to the North side tract and suddenly passing out of this sagebrush we pass into a land of pleasant homes whose fields are dotted with stacks of hay for the sagebrush land is the most fertile land to be found anywhere when it gets the needed water. The only difference between the desert miles we have passed and the prosperous wheat, beet, hay, and lands is the water that is stored behind some barrier to be distributed when man sees the need in his field. In one section of our State less than 15 years old as an inhabited land the average purchase of manufactured articles is 7 million dollars. The population who make such purchases must be of good size and should have the Gospel. Now wherever Irrigation does go into operation these miles and miles of desert are made to blossom as a rose and the population increases by leaps and bounds and the Churches must meet the need. Why should our Denomination not have a part in this work. The Denomination in Idaho have organized the Home Missions Council and are planning to provide for such new territory as it opens up. We will get our chance, will we be able to make use of it when it comes?

Back in the mountains there is still another opportunity lurking for the people with the vision and the willingness to respond to it. Perhaps a short time ago some have read an account in the United Presbyterian of the opportunity in the Boise Basin. Here from 500 to 1000 people live the year around and yet within that whole district not a single resident pastor lives. This particular field has been turned over to us for occupation and it is our desire and intention to provide a man for this work as soon as possible. The same thing may be said of many other localities in the State where people live without the chance to hear the Gospel and we should provide them the same opportunity that we are demanding for the people who live in the heathen lands of other continents.

There is a romance about the Foreign Mission work and appeal that appeals to many hearts and lives, for which we give due thanks to God. Friends, there is likewise a romance about the touching of the lives of our best Americans out in the outposts and winning the making civilization for Christ. Here double duty is done, not alone are the individuals won, but a source of supply of men and means is touched for all the work of the Church. Will you not join me in earnest prayer for the men and women who labor out here in this sage brush land, and this mountain country? Will you not urge the support of such work even if it does not return immediate self-support?

A CALL TO PRAYER AND CONSULTATION IN BEHALF OF AMERICA'S PROBLEMS AT WINONA LAKE INDIANA, JULY 1-8, 1923.

The Executive Committee of The National Reform Association (Headquarters 209 9th St., Pittsburgh, Pa.,) have arranged for a Conference of Christian Citizens for consultation as to world conditions to be held at Winona Lake, Indiana. July 1-8, 1923. The program and plans of this conference includes every subject of vital importance to the Church and the Nation. Problems that are before the christian people for prayer and consideration send to the National Reform Association 209 9th St., Pittsburgh, Pa., for the program and plan of this important Conference.

A UNITED PRESBYTERIAN COLLEGE IN THE NORTHWEST. OREGON'S CLAIM.

By Rev. Carl S. Dunn, Kenton United Presbyterian Church, Portland, Ore.

THE spirit of the West is founded, not upon tradition or past history, but upon unlimited resources which are undeveloped and which make for future stability and prosperity. Aside from a few mammoth industries, little has been accomplished in comparison with that which will be accomplished. The business world promises great things in the future. And the Church, the greatest institution of all to foster development, must not only keep pace with business but take the lead.

The history of Oregon is the history of the Church. It was the missionary who first braved the dangers of a new land filled with Indians, wild beasts, high mountains and torrents. The struggles and sacrifices of the Pioneers of Washington and Oregon are recorded, and no fiction of the greatest imaginations surpass the story of the experiences of these men and women who came to bring the Gospel to the remaining frontier of America.

Civilization has come, Churches have been established, cities have sprung up into centers of industry and culture, until no longer is this frontier but a living and pulsating part of our great country. We believe the United Presbyterian Church ought to have a big share in the development of the newer land. To substantiate this belief we have placed Churches in the various centers, Churches which have known struggle and which are revered by the communities in which they are located. However as in the experience of our Church in other parts of the land, we find that a few Churches do not meet the needs. It need not be argued at length that proper Christian education is necessary for the development of our youth. At the present time the State Colleges and Universities are crowded to overflowing, splendid institutions of learning, but without the definite Christian training that the Church would have. Recognizing this, other denominations have established colleges in the Northwest, and noticeable is the fact, that many of them are located in Western Oregon, within convenient reach of the thriving city of Portland.

Why should not the United Presbyterian Church also have a college in this section of the Northwest. The writer realizes that there are several very good centers in which a college might be located, but after examining into each one, seeing the natural advantages and possibilities of each, we are quite convinced that Portland or the vicinity of Portland is the ideal natural location.

With the necessary allowance for sectional rivalry, it is now being realized by the industrial world that Portland is the natural center and shipping point of the West. Study relief map and you will soon discover that the great Columbia River had broken down the barriers of mountains, and the railroads follow the banks of this great stream at a minimum of cost. The route to the sea from Portland is ideal. The territory tributary to this port is abundant in production. The all year climate is devoid of extremes, making this feature as near ideal as can be found anywhere. The beauty of scenery is not to be surpassed. Home seekers are finding this a paradise. The population is increasing and even

now all educational institutions are crowded.

But the deplorable fact is, the United Presbyterian Church has nothing to give in the way of education to her youth. Of course we send a few to our eastern schools, but where one goes east there are dozens who attend local schools. As a result, we are not producing United Presbyterian leaders in our institutions of higher learning.

Now a college must have a nucleus of United Presbyterians to start or to develop it as a United Presbyterian School. Consider the vastness of the west, count our Churches, and you discover that there are but few centers where there are several Churches. One of the few with this first advantage is the vicinity of Portland. In the city and in nearby towns, are located some substantial Churches. Were there a United Presbyterian college near by, there would be a fairly good sized student body just from these districts. Then with the natural advantages of this section, many will come eager to live in such a favorable spot. Also since it is so easily accessable from all directions, no more convenient center could be found.

We are not presenting any definite location as a possible one for a college as there are more than one favorable place. Perhaps there is a college already established that we could take over, but more desirable would be to start at the very beginning, locate and build a school founded upon United Presbyterian foundations which would be absolutely true to our beliefs. The writer is not in a position to make public any overtures from other schools, but he is in a position to say firmly and truthfully, that in his judgment, no better spot could be found in which the possibilities are greater for the development and growth of a United Presbyterian College, than in or around Portland.

On the other hand, with a great esteem for our whole western Church and with a desire for the best for all who are concerned, we are united in a desire for a College in the Pacific Northwest and if the Church should choose a location elsewhere we would work in harmony and cooperation to make it succeed. THE NORTHWEST NEEDS A COLLEGE. OTHER SECTIONS MAY BE FAVORABLE IN WHICH TO LOCATE IT, BUT WE KNOW THAT WESTERN OREGON IS A FAVORABLE LOCATION.

SHALL THE UNITED PRESBYTERIAN CHURCH ESTABLISH A COLLEGE IN THE NORTH WEST?

By John E. Bradford D. D., Secretary Board of Education, Chicago, Ill.

DURING the closing days of fixing the budget of the New World Movement, a request was presented from the Synod of the Columbia asking a grant for the establishment of a college within its bounds. The writer was sent to New York City to secure such information relative to the educational situation in the Northwest as might be obtained through the medium of the Council of Church Boards of Education. A report based upon the facts obtained was presented to the Central Committee by whom action was taken, "that we express our belief in the need of a United Presbyterian College in the Northwest in

some such location as Yakima, Washington and that we refer the whole matter to the Board of Education for further survey and investigation."

In accordance with this action, the following steps have been taken:

A further office study of the problem was made which developed the following points:

That of the seventeen denominational institutions of that section not more than six appear destined to play a conspicuous part in the cultural development of the Northwest; four may serve in a creditable though subordinate capacity, while such of the others as persist will have a very limited mission. That the tendency toward congestion on the part of the state institutions and the marked growth during recent years of the higher grade colleges indicates a more favorable trend in the direction of the Christian College. That there is an increasing sphere of usefulness for such institutions as are strategically located, adequately equipped and endowed and are possessed of high cultural and Christian ideals.

A questionnaire was sent out to the ministers of our Columbia Synod, the answers to which evinced the conviction that the establishment of a college in the Northwest is vital to the enlarged success of our work in that region, and that Yakima, Washington was the favorite point of location.

The matter was presented to the General Assembly which met at Sterling, Kansas, and that body directed "That the Board be authorized to continue investigations to determine the expediency of establishing a college in the Northwest and report to the next Assembly."

In accordance with these directions a visit was made to the Northwest at the time of the meeting of the Synod of the Columbia in October 1920.

By invitation of the Committee on Education of that Synod, a joint conference of that committee with a like committee from the Synod of the Oregon of the Presbyterian Church was attended. At this conference a proposition was submitted to our synod that we join with the Presbyterian Synod of Oregon in the control and support of Albany College at Albany, Oregon, an institution that had its inception in the minds of United Presbyterians and in the success of which our Albany congregation is especially interested.

Immediately following the conference after an interesting discussion the Synod of Columbia took the following action:

"That we manifest our appreciation of the spirit of cooperation manifested by the Synod of Oregon, U. S. A., and recommend that their proposition be taken under advisement by the committee of synod and the Board of Education."

"That a careful survey be made by the committee and the Board of Education of the opportunities afforded for the establishment of our own denominational college somewhere in central Washington."

After the adjourment of synod a tour of congregational and college visitation was made throughout the four Northwest presbyteries. Four days were spent at Yakima going carefully over the situation there, conferring with the Executive Committee of the Commercial Club, the ministerial association, and with business men of the city and otherwise obtaining data concerning that locality.

The facts obtained from this tour survey may be thus summarized: That there is a very general and urgent de-

mand on the part of our people in the Northwest for the establishment of a United Presbyterian College, not merely for the education of their own youth but for the strengthening of our position as an evangelistic and missionary agency.

That our educational possibilities lie along four distinct lines:

The forming of a joint relationship with one or possibly more institutions already existing. This would require the least financial expenditure and by so much would strengthen such institution.

The establishment of a college of Religious and Social Service with a distinct corporeate existence and institutional life, yet in affiliated relationship with an existing college of Liberal Arts of recognized standing. Such institution could be financed at less than one-half the cost of a full fledged Arts college. It would moreover supply a recognized need in the Northwest and would make its own distinctive appeal for financial support.

The taking over the support and control of an existent institution provided satisfactory terms could be arranged. In response to a proposal from the President of Albany College and the College Secretary of the Board of Education of the Presbyterian Church that we either join with that Church in the Control and support of Albany College or that they dispose of their interests in the college for a cash consideration, an alternate proposition was submitted which was declined by the Synod of Oregon of the Presbyterian Church and proposal on the basis of joint control were renewed.

The proposal that makes the strongest appeal is the establishing of a Liberal Arts College at Yakima, Washington, which appears to be the only point in the Northwest where the location of a new college would be warranted.

The location is strategic both with relation to the expansion of our Church work in this rapidly developing section of Washington and to our Northwest field as a whole. The population has such appreciation of cultural values that they would furnish a large number of students from the immediate vicinity. The Chamber of Commerce has offered a site for the proposed college and pledged their good will and cooperation in the conduct of a financial campaign. It is readily accessible, being the center of a traction system radiating into various parts of the Yakima Valley. It is on the main line of the Northern Pacific which connects Eastern Washington with the Sound cities and is a terminus of one of the branches of the Union Pacific Railroad which connects it with Portland and with most of our congregations in Idaho Presbytery.

The problem is to find the ways and means of financing such new undertaking in the field of education under present conditions. In view of the present dominance of state colleges in the field of higher education and the status of those institutions that do not measure up to the minimum college standard, it would be futile to establish a further college with less provision than $350,000 for plant, $500,000 for endowment and an annual income of $50,000. Not all this would be immediately required but should be available for the development of the institution during the first five years of its existence.

Since the leading competitors of such institution have in immediate prospect plants ranging up to $750,000 in value and endowments in excess of $1,000,000, we should stand prepared to finance our educational project in such additional

amount as its needs should require.

While we are thus estimating the cost of undertaking this work, let us not forget to consider the cost of *not doing*. What will be the status of our denominational work in the Northwest in ten years from now without such educational center with what it would be if strengthened by a college of high cultural standards and positive Christian ideals? Have we the keeness of vision to discern the difference between these alternative conditions? Will the extent of that difference warrant the expenditure or justify the saving? Let us weigh the facts carefully that we may act wisely in this matter. How under present conditions shall the money for such undertaking be obtained? With numerous demands for enlarging the work at home and abroad and with the provisions for our present educational institutions far from adequate to their requirements, are we warranted in asking that the Church assume this added responsibility? Three are several courses of action that are open, one of which must be decided upon in the near future. Have the women of the Church such sense of responsibility in the matter as to suggest how the question raised may be so answered as will most effectively promote the interests of the whole Church.

BIBLE READINGS FOR WOMENS AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

THE BELIEVER.

His Titles.

1. Christian. Acts 11:19-26.
2. Servant. Rom. 6:8-18.
3. Friend. Jno. 15:12-27.
4. Saint. Eph. 1:1-12.
5. Pilgrim. 1 Pet. 2:1-12.
6. Soldier. 2 Tim. 2:1-10.
7. Heir and Son. Rom. 8:1-17.
8. Epistle. 2 Cor. 3rd Chapter.

His Security.

9. Contract between Father and Son. Jno. 6:24-39.
10. Father and Son Able to keep. Jno. 10:22-30.
11. Son's joy to see Believer safe. Jude 17-25.
12. Father's own pleasure to keep him. Luke. 12:22-32.
13. The great assurance. Rom. 8: 33-39.

His Joy.

14. Bequest of the Lord. Jno. 15:1-11.
15. Unutterable. 1 Pet. 1:3-9.
16. Result of faith. Rom. 15:1-13.
17. Enduring. Jno. 16:15-24.
18. Sustains in trial. Matt. 5:3-12.
19. Worthy of rejoicing. 1 Thess. 5:1-16.
20. Urged to rejoice. Philippians. 4:1-9.

Life Indeed.

21. Proof of possession. 1 Jno. 3:14-24.
22. Real. 1 Tim. 6:12-21.
23. Profitable. 1 Tim 4th chapter.
24. Without burden care. 1 Pet. 5th chapter.
25. Contented. 1 Tim. 6: 1-11.
26. Satisfied. Psalm 65.
27. Stainless. J as. 1st chapter.
28. Unselfish. Mk. 8:27-38.
29. Peaceful. Jno. 14:15-27.
30. Blessed, now and forever, Psalm 23.

ANSWERS TO QUESTIONS 81—100.

81. Hebrews.
82. Jonah.
83. Obadiah.
84. Zech. 4:10.
85. Malachi 3:8.
86. Luke 2:21.
87. Philippians 3:5.
88. 2. John.
89. 1 Thess. 5:16.
90. Matthew 5:12.
91. 3 John 1.
92. Genesis. 38:6.
93. 3.
94. 1 Pet. 5:8.
95. 2 Timothy 4:6.
96. Hosea 4: 16.
97. Lamentations 1:9.
98. Mark 15:21.
99. Zephaneah 1:1.
100. Philemon 1:10.

—The End—

FOREIGN CORRESPONDENCE.

EGYPT

Minnehaha Finney, Editor.

FOWLER ORPHANAGE REPORT FOR 1923.

Receipts	Pounds
Donations	536.654
Exchange	20.591
Balance from 1921	56.448
Board's fund for an assistant	77.770
Total	691.454
Expenditures	Pounds
Boarding	307.917
Instruction	21.000
Matrons	55.000
Servant	49.000
Misc	116.042
Total	642.885
Balance	£48.569

313.535 pounds came from Egyptian sources, 49.495 from Mission sources. The remainder came from America, England, Arabia, Sudan, and Siam.

The Orphanage received during the year 1922, £313.535 from Egyptian sources, £49.495 from Mission sources and £173.624 from America, England and other lands.

In addition to these gifts of money, we have received donations of clothing, toys, books, and food. We also received forty-five chairs, presented by Miss Smith. She purchased them with money that had been given her by Mr. and Mrs. Randolph of Ellwood City, Pa., in memory of their son Wilbur who was killed in France.

Our hearts have been saddened this year because God has taken from us one who has been a loving father to us all. Dr. Giffen was chairman of the Orphanage Committee for many years. He always took an interest in all that concerned the girls and teachers. He was never too busy to help us when we went to him, and we knew that he was praying for us every day. The loss of an earnest, praying friend is the greatest bereavement that can come to one.

Word has come to us of the death of Mrs. Fowler. As many of you already know, it was she and her worthy husband who collected the first money for the Orphanage. Mr. Fowler died about ten years ago. They were not wealthy people. When they came to Egypt about twenty-five years ago, their expenses were paid by the Society of Friends. While here, they were so profoundly moved by the suffering and degradation of the children that they resolved to do all in their power to establish an orphanage for girls. They returned to America and quietly, but steadfastly, solicited funds until they had about five thousand dollars. The interest of this money was used for several years to pay house rent and Miss Smith began the Orphanage, depending entirely upon God to send all that was needed to support the work from day to day. All mission work is a work of faith and prayer. Miss Smith has never claimed to have any special gift of faith. It is only fitting, however, that we should recognize the fact that God has honored the faith and prayers of Mr. and Mrs. Fowler and Miss Smith in that he has not only sustained the work all these years, but has also provided a beautiful home for the Orphanage.

We wish to record our appreciation of the help rendered by Mrs. Ashenhurst, from the middle of April until the middle of July 1922.

It would be difficult to express what a relief it has been to have Miss Dinsmore come to help in this work. Her knowledge of the language and of the people, is such as to make her an invaluable coworker. We feel that our prayers for an assistant have been answered beyond our greatest expectations. Miss Jane Smith says she does not think she does anything for us, but we count it a great blessing to have a trained nurse coming to see us once a week. With the exception of an epidemic of the mumps, we have had very little sickness among our girls this year.

We have fifty girls on our roll. Two of them are attending school at Luxor and one is helping Mrs. Scott. Two of our daughters began teaching this year and one became a Bible woman.

We had a beautiful wedding in our school chapel last July, when Gamela was married to a prosperous young man. These two converts need our earnest prayers that they will continue to grow in faith and be a blessing to others. Four of our girls united with the Church this year.

A Moslem girl who came to us about a year ago, has read the Bible through and seems to be a true believer. She has been wanting to be baptized but the way has not opened up for that yet. Another moslem girl who was with us about three weeks, urged us to let her be baptized, but her relatives made so much trouble that we had to let her go away.

In our report last year, we mentioned the fact that we had started a little banking system of our own. It has proved to be a great help to the relatives as well as the girls. Their gifts, together with little sums earned by the girls, amounts to about six pounds.

We have introduced the "Story Hour" into our work this year with very satisfactory results. We began during the summer by taking the girls upon the roof after sunset and having one of the teachers tell them the story of Pilgrim's Progress in short sections. When that was finished, they begged for more stories. We are now taking the Life of Christ in the same way, and trying to have each girl to tell each story as we go.

This method worked so well with our girls that we decided to try it with the women who come in each Thursday morning. The majority of these women cannot read. We have all been surprised and pleased at the way they have learned to tell the Bible stories. One of the most stupid women I have seen, has brightened up and not only takes part in the meetings but is telling the stories to her children and neighbors. In addition to the thirteen moslem girls in the Orphanage, we have estimated that about seventy-five moslems have heard one or more of the Gospel stories through our teachers and women.

We gave a series of lessons on house keeping and home making to the women last spring.

We do not like to close this report without mentioning one or two incidents.

While the Giffens were living in the flat at one end of the Orphange building, they found that things were being stolen from their house. They decided to report the matter to the police. I felt troubled, lest the thief and his accomplices would lay the blame on our girls. Three of us prayed earnestly that God would cause the thief to be caught in such a way as to prove his guilt beyond a doubt. The answer came in a strange way. A watch and chain disappeared from the Orphanage guest room the very day that the police officer came to make inquiries and the dishonest servant was found with the stolen articles in his shoe. We praise God for protecting our property and good name.

Some months ago, we were needing some new dresses for the girls. Money was scarce and I never like to go into debt. We all prayed that God would send us the money to buy material for the dresses. Days passed and no money came. Finally, I took what little we could spare and went to the city. After inquiring at all the best shops, I came home with a heavy heart and only a few meters of goods. I could not find any material really worth making up, for less than seven or eight plasters a meter, and we were needing, at least, two hundred meters.

I said to the teachers that we must pray and wait for God to provide. That very afternoon, one of the teachers came in and told me that there was a man down stairs selling some goods to the servant's wife for two and a half piasters a meter. I said I was sure it would be a waste of our time and thread to make up such cheap material. The girls would have it torn to shreads in no time. She insisted on bringing up a sample for me to see.

Imagine my surprise when she brought a tobe of good, strong material, as good, if not better than I had seen for eight piasters a meter. "How does it happen that this man has such material to sell at so low a price?" I inquired. The explanation was that a man had started a small shop and failed to make it pay and was having to sell at a sacrifice. He was anxious to let us have his stock at two piasters a meter. We said, "See how God has answered our prayers! If he had sent us the money as we would have spent forty pounds for what he has sent to our door for ten."

The servant who has been faithful in

his work at the Orphanage for many years, has given us a great deal of worry because of his ill treatment of his family. We had been praying definitely for over two years for his conversion, but his heart seemed as hard as stone and he was going from bad to worse. He not only beat his wife, but was reported to have a long knife hidden with which to kill her brother.

During the week of special meetings, the Lord touched his heart and he became a new man in Christ Jesus. He went to his brother-in-law and asked his forgivness. We have had many things to rejoice our hearts this year, but nothing has made us happier than to see the change God has wrought in this servant. We have fifty girls on our roll at present. Fifteen new members were added to our congregation this year.

The Sabbath school and Church offerings amounted to £24.655. Contributions in Girls' meetings £3.350. Last years Thank offering £7.269. Making a total of £35.274.

We have not been able to open the day school yet, owing to unsufficient funds and teaching staff. We hope the way will open soon for beginning this work.

R. G. McGILL.

We have been requested to tell some thing about the girls of the Orphanage are doing.

Noor is helping in the Orphanage as a matron in the girls' kitchen and dining room work.

Miriam had a few months' training in Kindergarten and is now teaching in the Orphanage. She also superintends the bread baking.

Bahia is one of our teachers and also looks after any sick girls.

Hanim is teaching at Mahmashy.

Adelle is the kindergarten teacher at Mansurah.

Agnes is primary teacher at Zagazig.

Sophie is kindergarten teacher at Fayum.

Rosa graduated from Luxor and is now teaching at Kulaly.

Fareeda taught two years at Fom el Khalig and is now teaching under Sitt Belsam's direction at Sunuris.

Melena taught several years and is now doing Bible work with Miss Hosack in Haret es Sakkien.

Derman went to Mansurah recently to begin Bible work there.

Faica, Skandara and Lisa are attending the Bible school at Tanta.

Azeeza and Chafica are attending school at Luxor.

Mustafieh is working in the C M S hospital.

Badoor is helping in a Coptic home.

Faheema is helping Sitt Fardos Ishac.

Rahma is helping Mrs. Scott.

We ask your sympathy and prayers for the teachers and girls in this home and for your fellow missionaries upon whom you have placed the burdens of responsibility.

THE TEN CANDLES

I had the pleasure the other day of hearing the parable of the Ten Virgins told to a group of Egyptian village folk, by Mrs. Fairman, with whom I was visiting. We had called at a small farm close to the Nile. A wooden divan was brought from the house for us, and we sat outside in comfort with a little knot of listeners in front of us, an old man of some dignity and one or two younger men, half a dozen women and one or two children; all of them Moslems. There were goats in the background, and the abundance of Egyptian dust was discounted by the beautiful sunshine and the warm welcome of our village friends. For gracefulness of movement and graciousness of manners triumph in Egypt over the poorest surroundings.

The centre of the picture, to my thinking, was a tall Moslem woman with kind, merry eyes who sat nursing her baby just in front of us and listening to the lesson with keen interest. She remembered much of what she had been taught two years ago on a previous visit, and as the lesson proceeded her merry eyes grew grave and she seemed to appreciate the truth that was being taught. The Ten Virgins was the theme, and in the simple Arabic that Mrs. Fairman used it ran something like this:—

"There was once a wedding. The women in the bride's home were very busy getting everything ready, the house, the

food, the clothes and furniture. Ten young women were chosen to go with the bride to her new home, and they all had candles" (Lamps are not used in poor homes in Egypt.) "Five of them had large candles, and five had small candles. The bride said to those who had the small candles, 'Don't you think they will be too small?' But they replied, 'Oh, all we want is just a light when the bridegroom comes!' "Well you know how it is," continued the narrator. "If the bridegroom says saa sitta" (six o'clock) "it is sure to be saa timania!" (eight o'clock). "So they waited and waited. And when he came the small candles had gone out. 'Oh, sister, give me yours!' 'No, no!' (very emphatically). 'Half, then.' (A laugh from one of the men listening). 'No, no! Go to the market and get more candles.' They sent a man to buy for them," (women do not generally shop for themselves in Egypt), "but before he returned the bridegroom came and everyone went into the house. Then there was a loud knocking at the door. 'Iftah!' ('Open!') 'Meen?' ('Who?') 'The ladies belonging to the wedding. Open!' 'No, no! No one enters after the bridegroom.' So they were shut out."

Then followed a serious talk on being ready for death, and the need for cleansing from sin, leading up to the text, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Prayer was also discussed, this being a subject much in favour with Moslems, and opportunity was taken to point out that prayer is not a matter of outward ceremonies, but the speech of the heart to God. The singing of an English hymn, "I need Thee every hour," and the distribution of Bible picture-cards concluded the meeting. We came away glad because of the friendliness and attention of the little gathering, and trusting that God would bless the message, which by its simplicity and graphic style seemed to have gripped the listeners.

That day some of the men came to the "Ibis" to beg that Mr. Fairman, for whom there had been many friendly enquiries, would go and have a special meeting for them. This he did on the following morning, and this time the people of the little hamlet heard an exposition of the doctrine of justification by faith in Jesus Christ from the Epistle to the Romans. Will friends in America bear their part in prayer for Izbet-Am-Ahmad, that the words spoken there may be fruitful? One realizes how little chance the seed sown on such occasional visits has of springing up unless the power of God works in the hearts of the hearers.

E. R. BALLENY

LUXOR AND DISTRICT

The work among women in the district has been under the care of Mrs. Hart the past year.

One faithful Bible teacher who had volunteered to work as much as her strength would allow has again become a regular worker. She is a widow now and wishes to devote her time and strength to the Masters service. She is especially a blessing at mournings. In our Upper County here, it is quite customary to continue these mournings thirty and forty days.

One secret of this teacher's power comes through the victory God has given her at just such times when He called to Himself her husband and later her son and only child. At both these times she took God's Word and read to the mourners who flock to homes of sorrow and taught them the source of true comfort.

Another blind teacher has been taken on in the district who seems to be a consecrated young woman. She is led from house to house by a little maid.

The work in Luxor was directed by Mrs. Jamison. One of the teachers met a Mohammedan woman who begged her to come and teach her. She went with the woman. As a result, the grand daughter is a boarder in the Girls' School; the aunt of the little girl repeats the Bible Story of the previous lesson better than any other pupil and the grand mother who asked the teacher to come, confessed she did not like to hear about "Aesa" (Jesus) at first but now she enjoys the Bible stories.

The writer visited recently one who had been a pupil only six weeks. She had come from a distant village where there is no work among women. To-day she can repeat many lessons learned from the Bible; repeat verses committed; and is getting on nicely in her Arabic Primer.

These messengers of God need the interest and prayers of the readers of the Magazine. Will you, dear reader, be one to uphold them in your prayers?

LAURA B. WALKER.

THE NEW PRESSLY MEMORIAL INSTITUTE.

In the springtime the whole world puts on new garb. Trees and fields deck themselves in fresh attire. The birds come back after a winter in the south to set up house-keeping in new quarters. Families hunt new houses.

The Pressly Memorial Institute is not moving this spring, but a new home is in prospect. Our hopes are nearer fulfillment this spring than a year ago. During the past year land has been purchased through the help received from the New World Movement. Recently plans for an administration building have been sent home to the Foreign Board for approval. Dormitory plans are in process of making. Since the plans have been put on paper our new buildings seem less of a dream and more of a reality. Our hopes are high that in two years at most the Pressly Memorial Institute will be having a spring moving. It will be a glad day for all of us, but especially for those who have planned so long for a new plant.

The funds that are necessary to complete the dormitory are not all at hand, but we have faith that the Lord will send us the necessary amount before it is actually needed.

Will you take just a glimpse into the school to learn how much we are going to appreciate our new home and how much we need it?

The workers in the school have grown used to the patches on our asphalt floors, but I am sure the visitor from America must find them very unlovely. Just now there seems to be an unusual breaking out of holes in the floor, rather like an outbreak of the measles.

This term there are 360 girls on the roll. The beginners classes are crowded to the limit. One marvels at the patience of the teachers, as they conduct classes in rooms that serve as dining rooms at mealtime and as class-rooms at other times. Classes of from twenty-five to thirty sit on benches with no backs and the children's feet swing some inches from the floor. Do you wonder that sometimes they are restless and naughty?

A tourist the other day was distressed over the blind and sore and afflicted eyes which she saw in Egypt. "Why does not somebody do something to improve matters along that line?" she inquired. When she saw the bright eyes of our girls, she exclaimed in approval over what we were doing to care for the eyes of our pupils. Then we took her into a room where a sewing class was being conducted. We were fully aware that her criticisms of the lighting in the room were justified but there was no other place to put the girls for their work.

What well-equipped school with a large boarding department does not have an infirmary or some place in which to isolate sick girls? With one hundred girls in the house we have not a single place to care for sick girls. Fortunately we have been spared any serious epidemic in the schools. Colds however have to go the rounds. Where thirty girls sleep in one room, when one has a cold, there is nothing to prevent all having one.

An insufficient number of classrooms makes it necessary to turn most of the classes free in the yard several periods during the day. This seriously breaks in on the efficiency of the work. Our new building will provide a room for each class. This will increase our efficiency, shorten the teachers' day, and diminish the problem of discipline.

We ask your prayers and your interest that we may have the means to complete our new plant and so advance the work of the Kingdom in Egypt.

MARY L. THOMPSON.

American Mission, Assiut, Egypt.
April, 2, 1923.

My dear Friends,

Assiut has been very favored in the last few weeks in having in her midst, two Christian Leaders of world reputation.

Mr. Inwood, Kaeswick representative, who addressed the Association of Missionaries, in February, spent some time here preaching the gospel each evening and on Sabbath with wonderful power. We are rejoiced to see among others one of our own young men make a public profession of his faith in Christ. He began to practice law last year and at the same time established his home, marrying a daughter of our institutions. With this step these young people are beginning life in a position to be of great power for good among the people of their own high rank in this city. Some of the sons of Christians just as in America find it easy to follow the world and one rejoices when young men of wealth and education take this decisive step before their more careless friends.

Dr. and Mrs. Eddy have also given us some very precious messages. At her first meeting Mrs. Eddy spoke very frankly to the women and girls about their need of being uplifted and enlightened. Then Dr. Sherwood Eddy addressed a large meeting of women and girls showing by the examples from different countries what women have done because they first of all had the love of God in their hearts.

He mentioned such women as Susan B. Anthony, Florence Nightingale, Mary Lyon, Frances Willard, and Pandita Ramabai, then he said "I have mentioned nine, Who is the tenth? Why are not you the tenth?"

Mrs. Eddy in another talk mentioned ways that women and girls could help. The next day I took the Bible Period to listen to what girls of High School age might think they could do for some of the untouched millions. Two girls are eager to gather children in off the street, see that they are washed and teach them during the summer vacation. Two others are going to try to enter our hospital, for training so as to be ready to open a home for homeless mothers and children. One girl of the prevailing religion, who has been much on my heart this year has had her father promise to give her a piece of land on which to erect a building for the help of her needy sisters. Others are going to pay for deserving girls in our own school so you see there has been more than a passing interest taken in the needs that have been so skillfully emphasized.

One feels more and more that our work here is to prepare these boys and girls to evangelize their own people. At best we can only reach the thousands but when the hundreds are numbered among their own who are really trained and consecrated to His service then we can hope to be able to reach the millions who are so destitute of every comfort that Christian education can supply.

We trust this is the beginning of a Public Welfare work that may supplement our Institutions and be far-reaching and helpful in bringing light into many lives that are deep in ignorance, superstition and sin.

Very Sincerely
MARY A. WORK.

SUDAN

Mrs. D. S. Oyler, Editor for Sudan.

NUER HOSPITALITY.

Mrs. P. J. Smith.

The other day I was out in the village making calls. I approached one tukl (native house), that was enclosed by a corn-stalk fence. A young woman stood in the entrance, a stranger to me. She asked what I wanted. I replied that I had come to pray. "You can't come in," she said. I asked why, and was told that there was a baby in there only a few days old. Immediately I wanted to see the baby, but she refused. I told her that every one else allowed me to see the little babies, and she replied that I could see it after one month. She was not being rude, that I knew, but she was only requiring me to observe a common Nuer custom. Those who really are our friends will let us see their babies at any time. They evidently have no fear that we will cast the evil eye on their chil-

dren, but this woman was a stranger, so there was nothing else to do but to go on.

That is the only place since our return from furlough that I have been refused entrance, and perhaps had the grandmother been home she might have allowed me to go into the house. Just before this I called at Buk's home. Every one had been cordial, each in turn having enquired, "How did you sleep? How did you rest?" They even produced a skin for me to sit on. Moreover they all listened to the story, and were quiet during prayer.

These two incidents are rather typical of the way the Nuers receive us. Our men, as they do work in the villages, are usually received very cordially. But, as it happens at times in far away villages, if no one knows the missionaries, he is absolutely ignored. We do not depend on their hospitality for food or supplies when we itinerate, but we carry these with us. We hav every many people who come to the mission as workers, patients, or travellers. They would like to have us furnish house, food, cooking utensils, etc., for them. This is the custom of the country. No one carries provisions, and even a stranger arriving at a village at nightfall would be given food, and a place to sleep. We refuse to do this when they come to us. There are always plenty of their own people about, who can look after them, so ordinarily we do not. It would be a very expensive item for one thing to feed every one who comes along. So we do not wish to ask of them when we go to them.

Once when my husband was out on a tour, Luol, who used to be a neighbor of ours, insisted that Mr. Smith spend the night in his village. As it was rather far from any water supply, and could more easily be reached in a day time trip from some other camping place, Mr. Smith hesitated. Luol was going to be very much disappointed if his invitation was refused, and gave assurance that his wife would bring all the water, which would be necessary. She did this but was probably not so enthusiastic about the guests as her husband, as the river was a mile away, and it was well toward evening when the party arrived.

During a recent trip, the home of a chief was visited in a certain village. The plan was to hold an afternoon meeting there, and camp for the night in some other place. But when the chief saw them starting on, he called one of the Nuers travelling with my husband, and said he wanted to kill a sheep for them. There are not many Nuers as generous as that, so they turned back, made camp, killed the sheep, and enjoyed the unusual hospitality of this village. Not infrequently when our men leave a village, after having a meeting, or having spent the night there, some of the villagers accompany them for a mile or so, on the road to the next village. This they call, "Escorting the chief," and shows great respect for the person for whom it is done.

The ones who know us best are the most hospitable, and the best listeners, so the second or third visit to a village always brings more results than the first visit. We are so thankful that we are soon to have a launch so that these villages can be visited oftener.

ABYSSINIA

MRS. T. A. LAMBIE, Editor.

Did you ever have to take your baby to a Hospital and leave it there for the doctors and nurses to work over and to try to save for you? Did it seem hard that you, the one who loved the little one most, should have to leave it with some one who had not even known that your child lived? Or if they did know, could they possibly know the love for it that you did? If you have had this experience, or if you have a symathetic heart, you will be touched by this short story of a dark mother in Abyssinia.

She is not black, as are the Sudanese, that remarkable jet black, nor is she the dark white of the Dongola Arab, but she is the darker shade which differentiates between the Galla and the Arab, or the Galla and the Amhara. She is one of that subject race, the Galla people. But because she belongs to a servient race, does not mean that she has no mother-love. Oh, no, no!

This mother is the wife of a non-Abyssinian merchant. The merchant is a brickmaker and comes from one of the countries of southern Europe. He is said to treat his wife much better than do many other such merchants, who have Abyssinian wives. So that when the little girl became ill, many months ago, he gave the mother the small amount which the doctors ask for the treatment. The mother brought the baby to the House of Medicine and there the doctor worked over the small body every day she brought it for a few minutes. Always she had the small fee. A fee is asked only when the person treated can afford to pay, and then it is compulsory. If a patient cannot bring money, often they bring eggs, chickens, firewood, cotton or grain. But if possible something must be brought.

As the days went by, the baby recovered from one disease only to be taken sick again and finally pneumonia set in. The doctor then made calls at the house instead of the mother carrying the baby to the clinic. But the time came when one lung was badly congested, the other only a little better, and the tiny stomach entirely out of order. What could the doctor do? He knew that the Abyssinian mother loved her baby well, but he also knew that the child could not have the necessary treatment at home because the mother was ignorant of such things. So he asked the father if they would bring the baby and leave it at the doctor's house, in care of Miss Beatty. They promised to do so, but none of the household really expected them to come that night. As Mr. Henry and I were sleeping at the doctor's house at that time we saw the events of the evening.

The mother came bringing the baby, accompanied by the father, the village baker, who was of the same nationality as the father, and several Abyssinian servants. Mrs. Gilmor sent a small bed belonging to one of her boys upstairs to place it beside the bed of Miss Beatty, so that Miss Beatty could watch the baby during the night. And the baby was placed in the bed and made comfortable. But, did the baby get a chance to fall asleep? No. It happened that the baker was drunk enough to be loud and foolish, and the brickmaker enough to be somewhat confused as to what should be done. They persisted in tramping up and down the stairs, trying to get the mother to leave the baby, and go home, then coming down to explain to those of us who were downstairs that mother and child were just like one and they could not separate them. Finally over the railing came Miss Beatty's whisper, "Mr. Henry, can't you try a bit of Arabic on these men and keep them downstairs?" So he tried all the various subjects upon which he happened to know a little Arabic. Finally the men were persuaded to leave. But the mother, poor ignorant woman, she knew that the baby was very sick, but she had not the consolation of the knowledge that all that could be done to make the wee one comfortable, would be done, not only for the sake of the baby's life but for the advancement of the Master's Kingdom. She could not know that Miss Beatty and the doctor knew far more about the way to help the baby than she did and that it really was safer in their hands than in her own. She only knew that here lay her baby, very sick, and very dear to her and yet the foreigners wanted her to leave it. She decided that she simply could not go back to that home about two miles away and know that if the baby cried that she would not be able to hold it.

They tried to make arrangements for her to sleep in the home of one of our interpreters, which was only about one-half a block away on the same hilltop. But no, she would go as far as the veranda and there she was determined to stay. Argument availed nothing. The men, the baker and the father of the child, all protested but to no avail. She simply would not go. Then the father asked permission for her to sleep on the veranda. He said, in spite of our attempts to persuade him otherwise, that she had enough clothing to keep her warm, though our nights are like the ones in October at home. So there was nothing else to be done, but to let her stay. The Hospital had long been full, the extra native huts on the hill-

top were filled with sick, and she would not go to any other house. So the dark Abyssinian mother kept watch that night. It seemed so hard for us to go to bed and know that she was there. But nothing could be done for all means had been tried. When morning came she was still there. Who could help but admire such devotion? Who could help but love those who show such qualities? Recently I received a letter from a girlhood friend. She said that she could never bring herself to work among dark or black people, that she would always be aware of the difference in race. Strange as it would seem to her, we seldom think of this difference, and neither would she, if she could see as we do, the same attributes which she admires in people of her own acquaintance.

MRS. D. C. HENRY.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

A DAYS WORK IN JHELUM DISTRICT.

By Olive I. Brown.

May I take a page from my diary covering a day's work in Jhelum District and pass it on to you.

We started from our tent shortly after 11:00 A. M. on a bright morning in early February on a 10 mile journey. We each had a horse, (or rather a pony), but not the nice "well cared-for" horse or pony you would have in America. The one upon which I rode was a small gray, now almost white because of old age, and also rather bony, for none of the animals of India are very well taken care of, and this horse of mine was no exception. I had an improvised saddle composed of an old blanket and several pieces of burlap, but even so, it was not the most comfortable seat one could desire. Nevertheless, this was the best arrangement we could make, so with a boy to look after our horses while we would be talking with the women, a box with some lunch in it, a book-bag and an umbrella each, we started. The roads were rather narrow and broken in some places as a result of heavy rains having washed away the sand, but they were easily passable on horse-back. Vast fields of wheat lined the road on either side, and here and there a Hindu Temple or Mohammedan Mosque came into view.

Our first stop was in a village four miles away. We had wondered what kind of a reception we would have, for upon previous visits some young Sikh men had purchased Gospel Portions and destroyed them in the presence of the Missionaries.

We entered the village and had not gone very far when a nice old Hindu man invited us to come into the courtyard of his home and sit down, which we did. He sat and talked a few minutes, during which time a crowd of men and women gathered. When we told him that we had come to meet and talk with the women, he arose and asked the other men to leave with him. After they went away, the women gathered about us and we began to tell them Bible stories, but as is so often the case when the very point of the Message is being made, some disturbing element enters, so it was at this time, when four Akali Sikhs came up and one held out a 1 anna piece and said he desired two Gospel portions. Having a fairly good idea that he would perhaps do with them what had been done upon previous occasions, destroy them, we said that it was not our custom to converse with the men, and inasmuch as we had come to talk with the women, they might go to the Sahib (Missionary man who was with us) and secure the Gospels from him. They persisted, but when they saw we were firm in our refusal, handed the 1-anna piece to a small girl and asked her to get the books for them. We never like to refuse to sell the portions of the Gospel, because the opportunities are few enough, so one copy each of the Gospel of Luke and John were given, (the books are sold for ½ anna each, or 1 cent). Immediately upon securing the books, they tore them into small pieces before our eyes, and scattered the pieces along the little passage-way through which we must needs when leaving. I need not try to describe to you the feeling we had as we saw the Word of God being destroyed and trampeled in the mire and dirt under the feet of these young men. Of course confusion reigned and there was

nothing more we could do there, for while some of the women did want to hear more, they were afraid to say so in the presence of the men, for as you know, most of the women of India dare not do anything on their own initiative, lest they receive ill treatment at the hands of their husband.

However, there had been among the listeners a Mohammedan woman who was interested and she asked us to go to her home, which we did, and some of the sadness which we had felt as we left the first gathering, gave place to joy as we sat on a bed in the court-yard of Hossain Bibi's home and to a dozen or more women, and as many young girls and boys gave the Message of Salvation. Before we came away we sang the 51st Psalm in Punjabi and as we sang, Hossain Bibi moved a little closer to us and joined in singing the first two or three verses, which she had remembered from having heard the Psalm sung by our Missionaries on previous visits.

When we were coming away from Hossain Bibi's home, and only a short distance away, a woman came to the opening in the wall which surrounded her home and asked us to enter. We did so, and found an old man reclining on a bed; he had fever and a cold, and asked us to help him. We prescribed quinine for the fever and gave a simple cough mixture recipe, which they could prepare themselves, for the cold. They listened very well while the account of the Birth of Jesus and Plan of Salvation were given.

It was now almost 4 o'clock, and the other village to which we were going was about a mile distant, so we sat down on the ground by the side of the road and ate our lunch. As the women of the villages must go for their supply of water in the evening, and sometimes they are required to go long distances, we hurried on in order that we might have a meeting with them before evening came on.

We entered the village on the side where the low-caste people live, and a crowd of about 25 women and almost as many girls and boys, gathered. We tried for about an hour to keep the crowd quiet and give the Word of God, either by story or song, but only a few cared to listen. One old, wrinkled and sin-scarred woman sat right in front of us and once or twice pulled our topis (sun hats) off and tried in every possible way to attract attention to herself rather than to the giving of the Word. So as it was getting late, we came away while the boys and girls of the village called contemptuously after us.

It was a pleasant trip back as we watched the sun sink into the West, the beautiful changing colors of the sky, and finally the falling of night. We reached home very tired after the long trip, with mingled feelings of sadness and joy as a result of the work of the day.

Why have I written this?

1. That you might know and appreciate more the heritage that is yours in Christ Jesus.

2. That you might be enabled to understand a little better the conditions under which the Gospel is preached to the people of this vast non-Christian District.

3. That you might be better enabled to pray for our people here, that they might be led out into the Light and Life and Love of Jesus Christ.

Pray for the work in Jhelum District, and especially for the work among the women and girls.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED.
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

"THE BIGGEST BUSINESS IN THE WORLD"

"Herein is My Father glorified that ye bear much fruit—So shall ye be my disciples." *John* 15:8,

The biggest business in the world is not banking, railroading, journalism, manufacturing, or the machinery of science. The biggest business in the world is making Christian disciples of the nations.

The command of Jesus was uttered specially to the Church. There is no other organization made capable of obeying the Lord's command other than the Church of Jesus Christ. That is its supreme mission in the world. The reason why the cause of Christianity made such wonderful progress in converting the nations in the first three centuries after Jesus gave the command, "Go ye and make disciples of all nations," was because every follower of Jesus Christ was an evangelist, a teacher, a preacher of righteousness. In this day the majority of Church members of America have no concern for the conversion of the world to Christ.

If the Church of Jesus Christ were really in earnest, if it were literally consumed with zeal to make Christ known to *every creature*, then fine sermons and fine singers would bring no price in the public worship, in their place would be an united body of Christian disciples seeking, eager, to bring the message to the unsaved multitude. The majority of Church members in America are satisfied with "one day a week" Christianity. Jesus Christ would not lay a command on his disciples impossible of being carried out, yet the average Church member assumes the impossibility of such a task as carrying the gospel to the whole world. The organization of the Women's Missionary Societies is testimony to the faith we have in the message given, when Christ said—"Go ye, make disciples, teach the nations to know and believe. But the whole women membership of our own or any other denomination does not give proof of their belief. Yes it is respectable to be considered a Church member, but that is as far as a large percent of Church membership care to go. We are going to hear the reports of the past years labors in this great business of making the world better, when the meeting of the women, representing missionary societies, is in session at Los Angeles. It is a long travel for the large number of women assembled there. It is well worth the time and outlay of money and responsibility if all the women there receive the message for a purpose. If "the trip" is the attraction of the journey there we will fail in the purpose of such an assemblage.

We are living very rapidly in America. A person might question the purpose of the Women's Missionary Society when you read some of the programs carried out. Christian Missions have for its Mission the most stupendous task in all the world and the organization of the Missionary Society is primarily for prayer and acquaintance with the need of making disciples of the nations, any effort to entertain in the place of prayer and study does not realize the purpose.

There should not be anything but the whole women membership preforming the whole duty and privilege in the study and performance of Christian Missions. If such were the convictions of the local society, its representatives at general

meetings would constitute an organization the power of which would make missions a reality such as yet is unknown in practice at least. May the women who journey and assemble for this great annual event go and act as if they individually had the greatest task of the age as representative of Jesus Christ.

Let us meet in the Fortieth Annual Convention believing that we have a part and a privilege to obey the command, "Go ye therefore and make disciples of all the nations."

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

It gives us great pleasure to report that the Lord has called thirteen young women to foreign service since September, 1922. Of this number four are planning to go to Egypt, four to Abyssinia, and five to India. May I repeat the request in a previous letter that you will all pray that only those, belonging to this party of thirteen, whom the Lord has called shall be allowed to sail; that if we have made any mistakes in our selection, althought the work has been carefully and prayerfully done, that the Lord will interpose and have His will in the matter.

As far as is known the health of all our missionaries on the fields is good. Miss Ruth Work, a patient in Columbia Hospital, feels very much encouraged about the condition of her foot. Let us continue to pray that she may soon be able to return to Egypt, the land to which she has given so much of her life and where she is so badly needed.

Reports from all the fields are very encouraging and will appear in detail in the July number of the Magazine.

Plans have just been received for the Community Center at Benha, Egypt. As soon as they have been approved by the Board word will be cabled. Land having already been purchased, we are anxious that the building should be commenced promptly.

The Los Angeles Convention is the all absorbing topic at this time. We expect eight of our missionaries home on furlough, and three married lady missionaries to be present as guests of the Board. Seven other married ladies were invited, but for providential reasons were prevented from attending.

The coming General Assembly is one of the most important that has ever been held as far as the women's work of the Church is concerned. Let us all be faithful in prayer that the Lord's will may be done, that it may be made very manifest and very clear to every commissioner to the Assembly, and that the delegates who are to represent the Women's General Missionary Society to the Assembly may be given the Lord's own message concerning our work.

Let us also be much in prayer for the convention tha it may be the most spiritual ever held, that souls may be born into the Kingdom, and saints may be built up and edified because of its meeting. The women of Los Angeles have a tremendous task to entertain and care for the large number that is preparing to attend.

Let us always remember to pray for missionaries on the sea. From now on to the last of this year there will be missionaries sailing to and from the homeland. The Lord has wonderfully preserved them all these years. Let us continue to pray that His guiding and guarding hand may be with them as they journey.

Let us pray for the peace and prosperity of our whole Church, that every Board in the Church may receive larger gifts than ever before, so that the work at home and abroad may grow and prosper.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.
Thank-offering Secretary.
805 Taylor Avenue, Avalon, Pittsburgh, Pa.
Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

WHOSE BOX AM I?

Clean, bright and happy here I live
Upon a mantel shelf—
And feel so cheerful all the day
With every thought of self.

A real Thank-Offering box am I
And joyous days have seen
"For copper, silver, yea and gold
Within my walls have been."

But now, these gifts are doing good
In many needy lands
While here I wait for richer gifts
Given by willing hands.

My owner loves her Lord so well
And all her neighbors too
She gives me something day by day
To spread the gospel true.

She handles me with care, because,
I fill my mission well.
I'm always here for eyes to see
And of God's love to tell.

When others take me up and read
The message that I give,
They stop and think of Him Whose love
And blessings help them live.

And then in gratitude they place
Their gifts within my walls
Where they are safely kept until
"Ingathering Day" next Fall.

By Mary Clokey Porter.

WHAT EVERY THANK-OFFERING BOX SHOULD BE.

Kept in sight, as a constant reminder of God's goodness and mercy. An example in giving to all who may look upon it. A destroyer of selfishness and greed in the Christians heart. An appeal from the spiritually needy in all mission fields. A stimulant to liberal giving as we are able. A voice crying "GIVE GIVE" until the whole world shall know the Savior. A real "blessing" box to every holder.

WHEN SHALL I RENDER MY GIFTS TO THE LORD?

"It is only too true that "We give Thee but Thine own," but if we make the gift when the blessing is fresh in our minds it will not be an unremembered blessing. Never a day passes without general and specific causes for thanks giving. But if you left your offering until the close of the year how many of the special blessings could you recall?

If day by day your box grows heavier and your record longer think of the effect of accumulated gratitude. It is an investment that pays heavy dividends in character and service."

A REQUEST.

WILL ALL READERS REMEMBER IN PRAYER THE THANK-OFFERING SERVICE AT LOS ANGELES CALIFORNIA, MONDAY EVENING JUNE, 18, 1923. OUR THIRTY-FIFTH ANNIVERSARY.

OUR 1923 THANK-OFFERING.

Almost one half of our thank-offering year is passed. What plans have you made to make this offering worthy of the Giver of all your blessings?

Month by month there are questions suggested for the monthly program. Many of the supplies will be helpful too in interesting all the members of the society. The following will be helpful.

Why three Hindu girls gave a Thank-Offering. By Miss Fannie C. Martin.

Why give a Thank-Offering. By Mrs. S. E. DuBoise.

What has been accomplished by the Thank-Offering? By Mrs. W. H. Vincent.

Why I give a Daily Thank-Offering. By Mrs. Mary Clokey Porter.

Life Membership Fund. By Mrs. J. B. Hill.

Thank-Offering Questions for Monthly Programs (ten in set). By Mrs. Arthur R. Charles.

Our Thank-Offering. By Mrs. E. A. Campbell.

History of the Thank-Offering.

PROGRAM FOR JUNE MISSIONARY MEETING. No 6.

He that spared not His own Son, but delivered him up for us all, how shall he not with Him also give us all Things? Romans 8:32.

1. What is a Life Membership in the W. G. M. S?

2. What is meant by Life Membership Fund?

3. How many members of our society are Life Members? Gives names.

4. What reasons do we have this year for thanksgiving?

5. Name ten blessings which we have that are not enjoyed by our heathen sisters.

"There's gladness in my soul today,
And hope, and praise, and love,
For blessings which He gives me now,
For joys "laid up" above."

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

The 1923-1924 Study Books are not all off press as yet. Only the senior book, "Creative Forces In Japan," having been received, but orders for the other books will be filed, and books sent out as soon as we receive them.

In ordering supplies for next year's study courses, please be careful to use the following titles, so that no mistake will be made in understanding your order.

Senior Foreign

Creative Forces In Japan. Cloth 75c., paper 50c.

How to use Creative Forces In Japan. 15c.

Junior Foreign

The Honorable Japanese Fan. (Paper Only). 25c.

Manual for Leaders using, "The How To Use," etc., 15c.

Japan Primary Picture Stories. Per set 50c

Picture Sheets:

The People of Japan, 25c.

Boys and Girls of Japan, 25c

Maps: Small outline map of Japan (About 11x14 in.) per doz., 25c.

Senior Home.

The Debt Eternal. Cloth 75c., Paper 50c.

Suggestions To Leaders of "The Debt Eternal." 15c.

Juniors Home.

Better Americans. 60c.

This is the first volume in a three-year cycle to be called the Better America Series.

Something entirely new, being a book intended for leaders only. These complete plans for a twelve weeks' course, with practical suggestions for study, play dramatization, and work, make the position of leader comparatively easy. The topics include:

America A Caretaker.
Thrift.
Education.
Love of Beauty.
Getting and Using Money.
Justice.
Reverence.
Respect For Law.
Loyalty.
Friendship.

Primary Picture Stories. Helping Uncle Sam. Per Set 50c.

Standard Mission Study Books.

Facts and Folks in Our Fields Abroad. Cloth 75c., paper, 50c.

How to Use "Facts and Folks," 15c.

Facts and Folks Pageant, 15c.

The UP Trail, 40c.

How To Use "The UP Trail," 15c.

Pictures and Tickets for "The UP Trail" trip, 1c each, Per Doz., 10c.

Missionary Lessons for Youngest Juniors, 30c.

Missionary Mother Goose Rhymes, 25c.

Little Brothers of Mine, 30c.

Standard Supplies.

Prayer Cycles, 10c., each, per dozen $1.00.

Daughters of India, 10c., each, per dozen, $1.00.

The Power House at Pathankot, 75c.

The President's Book, 15c.

Recitation Book for Juniors and L. L. B. 25c.

Missionary Mother Goose Rhymes, 25c.

Wall Roll, $1.00.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,

MOTTO: "YOU CANNOT HASTEN SUCCESS BY HURRYING."
AIM: MOVE IN A STRAIGHT LINE. "A STRAIGHT LINE IS THE SHORTEST DISTANCE BETWEEN TWO POINTS."

YOUNG WOMEN'S SPECIAL WORK FOR 1922—1923.

Pasrur Girl's Boarding School, India. Support asked, $4,324. Salaries of three missionaries in Home Fields: Miss Johnson: Supt. Henderson Hospital, Henderson, N. C. Mrs. Mary Magee: Matron of Dormitory, Frenchburg, Ky. Miss Sawhill: City Missionary, Spokane, Washington.

Amount asked, $2,440. Total askings, $6,764. Each society is asked to contribute at the rate of $1.00 per member.

MORE ABOUT STERLING.

May we C U there.

As time passes, we realize that in a few short weeks the much talked of convention will be a reality. As young people we are looking forward to it with great expectation. The kind people of Sterling have assured us of their hearty welcome and hospitality. The expenses of the stay during the convention will be small. The railroad excursions rates to Colorado are most attractive. When one takes these facts into consideration, the incentives for going are especially urgent. But aside from these privileges offered, the program itself, full of inspiration and helpfulness is of paramount importance. As young people, we are assured that we will receive suggestions, help and enthusiasm for greater activities during the following year.

The Young People as an organization, hold a place of great importance in the United Presbyterian Church. Times may not be as they used to be, nevertheless, the possibilities of the work of the young people cannot be estimated. Our Church must meet its responsibilities for the young people and more than that, the young people must measure up to their responsibilities and opportunities for the Church.

As the reports come from the many presbyteries, we are encouraged to believe that the work of this Y. P. C. U. is growing. The fact that money, for this year's special work for the Abyssinia Hospital has already been overpaid, shows that our young people are giving and glad to give. The many young people planning for Christian work in this and in foreign lands, shows the Church that the young people are not only willing to give but willing to go.

Scores of societies throughout our Church are planning to be represented at Sterling and as an organization we are hoping to surpass the remarkable attendance of last summer's convention. There is a sort of contagion in convention attendance. Those who attend once, are always anxious to go again. Try it and see. Get the habit. Plan each summer's vacation to include the Y. P. C. U. National Convention and you will have a vacation that furnishes pleasure for the year. See for yourself the finest group of young men and women to be found any place. Let's all meet out in Sterling Kansas, July 25th to 29th with expectations not to be disappointed.

SARAH B. MELOY,
Member of General Committee.

WHAT IS THE NEED?

One question on the blanks Young Women's Societies received related to the greatest need. More than seventy five reported a specific need for more interest among members or in the program to quality and attractiveness or in the matter of attendance of the present membership or in the desire for non-members to ally themselves to the cause. Indeed, some felt that the work itself had little or no appeal to many Christian Young Women.

Other societies are so anxious that the present members realize the real responsibility that rests on young life today and the increase in responsibility that the days to come are bringing.

To grow in interest, one must never stand still. It is after all a problem for the individual. Every normal person wishes to develop, to know more, to see farther. Then the newly gained knowledge must be put to use. Exercise it

vigorously and your associates will feel the pulsing of your life. Keep on stirring. Just "bubble and bubble" like the boiling kettle. So long as you boil your will be hot. Disinterest comes from the fact that there has been a cooling off." Therefore, lack of interest in any line means a state called "below normal."

This matter of lack of interest is really a very serious matter, for it reveals a heart state that is far from hopeful. When the heart test shows a slow weak or irregular pulse, the physician sees need for tonic. Such a one is in a state of non-resistance to many ills. So is it in the Christian life. When the life is "weak" toward constructive Christian work then is there danger of the "world and its lusts" overcoming the once promising life. Indeed you may trace the cause of much disaffection to "the call of the world."

A few societies have suggested that the prayer-life is deficient and a few —very few—recognized the lack of spirituality in the societies. May not these societies have suggested the way to right the wrong? "Get right with God."

There is a growing tendency to do what the world does. "We see no harm in it," is such a common remark when the question of right or wrong is being discussed. "Abstain from all appearance of evil." "Cease to do evil; learn to do well."

The only will in harmony with God's will is the will that parallels His will. Lack of interest in any way is an evidence that at least a slant obtains on our wills. We are not anxious to do the best for ourselves and others. The greatest need is the cleansed life, then will desire fill the life and interest the days.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

FREEDMEN'S MISSIONS

Miss Helen Ferguson, Supt. of the Hospital at Knoxville, Tenn., was called home by the very serious illness of her mother, and faint hope is had that she will be able to return. This leaves us without a head there and those who are familiar with hospital management know this is a serious condition.

WE WOULD LIKE TO SECURE A NEW SUPT., IMMEDIATELY—ONE WHO IS A GRADUATE NURSE WITH QUALIFICATIONS TO TAKE CHARGE. ONE WITH ENOUGH MISSIONARY VISION, TO BE WILLING TO WORK FOR THE COLORED PEOPLE.

Address the Secy., Mrs. Ada Kerr Wilson, for further information. Philadelphia Presbyterial, with its usual generosity, has decided to furnish all window shades for the Mary Clokey Porter Dormitory at Millers Ferry. As this means quite an item of expense, we wish to express deep appreciation for this very necessary equipment.

An interested friend sent $5 toward Knoxville Hospital, Tuberculosis Clinic. This friend wishes to remain unknown, or we should be glad to take this public means of expressing our gratitude.

And so we are encouraged by these evidences of interest in the Freedmen's department and hope the Annual report (See July number of the Women's Missionary Magazine) will repay these friends for the confidences they have in the missions of the Southland.

Treasurer's Report From April 1, to April 16, 1923.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Womens' Asso Work: Orphans' Home	Womens' Asso Work: Home for Aged People	Womens' Asso Work: Columbia Hospital	Isaiah 41:6	Temperance	New World Movement	Miscellaneous	TOTAL
Albany	174.00	102.00	94.00	50.00	78.00	6.00	33.00	30.00	8.00	9.60	7.00	2.00	22.00	13.00	15.00			643.60
Allegheny	836.00	917.00	537.00	199.00	298.00	138.00	531.00	347.00	193.00	130.00				50.00	24.00	170.00		4370.00
Argyle							8.00											8.00
Arkansas Valley	138.00	178.00	93.00	30.00	38.00	24.00	43.00	43.00	26.00	25.70	4.00	3.00	4.00	12.70	17.00	250.00		929.40
Beaver Valley	805.00	307.00	318.00	211.00	317.00	180.00	184.00	351.00	140.00	69.00				56.00	61.00	84.00		3083.00
Big Spring	296.50		165.50	24.00	49.00	13.00	41.39	1.00	11.00	7.50	2.00	2.00	2.00	9.00	16.00	6.00		645.89
Boston	110.00		92.00	54.00	58.00	21.00	35.50	43.00	23.00	6.80				41.00	14.85			499.15
Butler	247.00	36.00	292.00	146.00	161.00	90.00	128.00	59.00	100.00		196.00			26.00	57.00	865.00		2403.00
Caledonia	159.00	445.00	182.00	77.00	99.00	45.00	75.00	102.00	46.00	25.00	28.00	23.00	23.00	35.00	30.00	2.00		1396.00
Cedar Rapids	151.00	130.00	39.00	50.00	45.00	24.00	43.00	43.00	27.00	16.00	3.00			9.00	8.00	156.00		744.00
Chartiers	292.00	816.75	736.00	166.00	254.00	97.00	145.00	309.00	91.00	43.70	63.00	43.00	38.00	33.00	78.00	130.00		3335.45
Chicago	77.00	200.00	48.00	19.00	20.00	22.00	30.00	40.00	19.00	20.10	15.00	9.00	8.00	32.50	14.00	3.00		576.60
Cleveland	370.00	225.00	316.00	139.00	113.00	84.00	153.00	212.00	101.00	50.00	52.00			48.00	61.00			1924.00
College Springs	26.00	379.00	23.00	31.00	53.00	20.00	52.00	51.00	16.00	10.00	32.00			12.00	9.00			714.00
Colorado	135.00	204.00	67.00	57.00	96.00	42.00	23.00	147.00	44.00	32.00	8.00			33.00	10.00			898.00
Concordia	30.00	48.00	5.00	3.00	10.00	2.00	5.00		1.00	1.00				4.00	1.00			110.00
Conemaugh	35.00	361.00	59.00	33.00	30.00	6.00	55.00	8.00	12.00	9.50	9.00	12.00	10.00	25.00	20.00	20.00		704.50
Delaware	211.00	757.40	172.00	99.00	101.00	13.00	43.00	84.00	28.00	22.10	10.00	9.00	7.00	16.00	15.00	3.00		1590.50
Des Moines	64.00	223.00	75.00	43.50	54.50	40.00	21.00	58.00	35.00	21.00	6.00	4.00	5.00	17.00	17.00	2.00		686.00
Detroit	120.00		88.00	45.00	50.00	41.00		18.00	46.00	13.00	14.00	14.00	6.00	14.00	19.00			488.00
Frankfort	10.00	106.00	31.00			2.00			2.00	2.00				2.00				155.00
Garnett	10.00	47.00	15.00	12.00	21.00	8.00	7.00		8.00	7.70				6.00	7.00			148.70
Hudson	69.00	10.00	72.00	25.00	36.00	5.00				1.00	5.00			12.00				235.00
Idaho	42.00	22.00	21.00	12.00	12.00	9.00	6.00		10.00	3.00				4.00	2.00			143.00
Illinois Central	31.00	32.00	4.00	10.00	8.00	10.00	5.00	12.00	11.00					7.00	11.00			141.00
Illinois Southern	125.00	500.00	102.00	71.00	75.00	53.00	43.55	119.00	54.00	33.95	33.00	22.00	19.00	25.25	57.00	2.00		1334.75
Indiana	24.00	205.00	45.00	31.00	19.00	24.00	12.00	10.00	23.00	15.00	7.00	6.00	9.00	11.00	14.00	6.00		461.00
Indiana Northern	11.00	15.50	5.00	5.00	5.00	3.00	2.00		3.00	2.25	3.00	3.00	3.00	4.00	2.00	5.00		71.75
Kansas City	59.00	43.50	104.50	34.00	38.00	21.00	39.50	30.00	28.00	18.55	20.00	26.00	20.00	7.70	20.00			509.75
Keokuk	85.00	195.00	132.00	41.00	48.00	8.00	31.00	73.00	10.00	13.00	1.00			10.00	6.00			653.00
Kiskiminetas	297.36	309.00	271.00	92.00	164.00	58.00	53.00	87.50	99.00	15.90	52.50	1.00	1.00	32.50	35.00	53.00		1621.76
Lake	251.00	625.00	248.80	80.00	117.00	24.00	12.00	149.00	53.00	29.45	6.00	5.00	5.00	24.00	25.00	20.00		1674.25
Los Angeles	743.00	400.00	181.00	62.00	67.00	47.00	28.00	101.00	66.00	26.15				13.00	29.00			1763.15
Mansfield	63.00	82.00	43.00	27.00	32.00	9.00	16.00	24.00	10.00	2.00	5.00	2.00	1.00	8.00	10.00			334.00
Mercer	83.00	275.00	79.00	42.00	76.00	17.00	52.00	33.00	21.00	19.00	37.00	24.00	21.00	24.00	32.00	5.00		840.00
Monmouth	113.00	131.00	117.00	42.00	106.00	43.00	61.00	97.00	30.00	20.00	9.00	7.00	7.00	18.35	17.00	172.55		990.90
Monongahela	1212.00	990.00	850.00	511.00	569.00	360.00	710.00	610.00	327.00	57.00				61.00	148.00			6405.00
Muskingum	234.00	408.00	103.00	61.00	73.00	42.00	36.00	158.00	84.00	36.80	12.00	12.00	7.00	22.00	34.00	3.00		1325.80
Ohio First	174.00	200.00	174.00	60.00	78.00	34.00	55.00	132.00	43.00	13.50	20.00			17.00	15.00	150.00		1165.50
Oklahoma	36.00		20.00	9.00	7.00	7.00	9.00		5.00	7.00	5.00	5.00	5.00	15.00	5.00	15.00		150.00
Omaha	35.00		31.00	29.00	35.00	18.00	24.00	25.00	22.00	10.65				11.50	11.00			252.15
Oregon	52.00	406.72	37.00	19.00	25.00	29.00	7.00		10.00	11.00				21.00	11.00			623.72
Pawnee	54.00	227.50	66.00	25.00	34.00	22.00	10.00	12.00	19.00	9.75	4.00		4.00	13.00	16.00			516.25
Philadelphia	135.00	484.00	33.00	18.00	17.00	6.00	23.00	55.00	8.00	5.00				9.00	7.00			800.00
Puget Sound	136.00	210.00	72.00	34.00	40.00	32.00	26.00	28.00	25.00	10.00	1.00	3.00	6.00	17.00	15.00			655.00
Rock Island	41.00		80.00	47.00	31.00	23.00	30.00	42.45	40.00	5.05	9.00	7.00	8.00	28.80	17.00			409.30
San Francisco	69.00	870.00	46.00	20.00	17.00	16.00	31.00	81.00	32.00	16.00				18.00	15.00			725.00
Sidney	134.00		49.00	14.00	23.00	26.00	2.00	20.00	17.00	10.40	4.00	4.00	4.00	8.00	7.00	313.00		634.40

| | | |

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 5 Trenton Ave., Wilkinsburg, Pa.

Rev. R. H. Barr, reports fifty pastoral visits and an average attendance of 98 in the Sabbath School, Preaching services 8, Prayer meetings 4, Sabbath School 4, Missionary meetings 1, Temperance meeting 1.

Total Offerings $20.82. The check to be sent to Mrs. Hill this quarter will be $36.67 which will be the largest we have sent since we came.

A little progress is being made along this line, but our Indians have but little money. The grace of giving is slowly developed, the interest still remains good.

Rev. J. A. Speer writes that Rev. W. A. Matthews was operated on for gall-stones and appendicitis. He stood the operation successfully and while he has suffered a great deal of pain he is getting along as well as can be expected. Will you too join with us in special prayer for his speedy recovery?

An Indian Sabbath School.

Tama Mission—For the first time in the history of the Mesquakie Indians, that tribe has a Sabbath School, officered and largely taught by members of the tribe. This Sabbath school, organized within the past month, has an attendance of about thirty-five and both the attendance and interest is steadily growing.

There are about thirty-five Christians on the reservation and thus it will be seen that the attendance at Sabbath school comprises practically all the Mesquakies who hold the faith. In that respect our red skinned neighbors compare more than favorably with the whites of the average community. The officers of the Sabbath School are as follows:—George Young Bear, superintendent. Albert Davenport, assistant superintendent. David Eagle, secretary. William Poweshiek, treasurer.

Bill Leaf and Edward Davenport, sergeant at arms, this office being created at the special request of the Indians who were determined that good order should be maintained.

The missionary to the Indians, Rev. R. G. Smith, teaches the adult men, and Mrs. Smith teaches the girls. Edward Davenport teaches the women, speaking in Mesquakie, and George Young Bear, also speaking in Mesquakie, teaches the little boys.

One of the features of the Sabbath School services is the music furnished by the male quartet, the first one ever organized among members of the tribe. John Paw-paw-kies the first tenor; Rev. R. G. Smith, second tenor; Dan Young Bear, 1st bass; and George Bear, 2nd bass.

A remarkable feature of this quartet is the range of the voices of the first tenor and second bass. Paw-paw-ke reaching high C without apparent effort and George Young Bear having plenty of volume when he touches low C.

One of these day the Mesquakies may be coming to town to show the white folk how to run Sabbath School and how to sing.

PARSONAGE REPORT
From March 24 to April 13, 1923.

Oakland, California	$1609.50
Bellingham, Washington	60.00
Oklahoma City, Oklahoma	30.26
Kenton, Ohio	75.33
Monnesen, Pa.	80.04
Boise, Idaho	55.50
Stuttgart, Arkansas	150.00
Ambridge, Pa., Economy	26.00
Grinnell, Iowa	55.50
Cleveland, Ohio, Lakewood	141.25
Canton, Ohio	138.76
East Liverpool, Ohio, Second	236.22
Oskaloosa, Iowa	151.34
Roberts, Idaho	27.75
Luxor, Egypt	180.00
Sebring, Ohio	222.00
Youngstown, Ohio, Brownlee Woods	214.32
Total	$3453.77

MISCELLANEOUS GIFTS
From April 1-16, 1923.

Y. W. C. A., Monmouth	$50.00
Harry Raymond, Jr.,	5.00
David M. Stewart	35.00
Tama Mission	5.50
K. D. Class, Fowler	6.50
Martha J. Hill	50.00
Junior Heralds	6.00
Primary Dept., Brooklyn S. S., Cleveland	30.00
Junior Dept., Brooklyn S. S., Cleveland	12.80
DuBois Y. W. M. S.	10.00
Grace F. Anderson	1.00
Total	$211.80